

# Zion's Herald

WEDNESDAY, MAY 29, 1901

## WHEN THE SAINTS GO HOME TO GLORY

**H**EAVEN'S stately domes and arches with the harmonies resound, --  
Along the city ways it sweeps, the gladly solemn sound ;  
The hosts of seraphs jubilant, with harps and viols ringing,  
Join with the countless ransomed throngs, who evermore are singing  
Loud pæans of thanksgiving, as they tell the wondrous story  
Of Christ our Lord's redeeming love -- when the saints go home to glory.


Eyes lit with tenderest love they turn upon us ere they leave us ;  
Those heavenly smiles with gladness thrill us even while they grieve us.  
With yearning gaze we mark their flight, until, beyond death's stream,  
A glimpse of shining, white-robed ones we catch -- or do we dream ?  
Their welcoming voices float to us, still telling that sweet story  
Of Christ our Lord's redeeming love -- as the saints go home to glory.

Their crowns with costly gems are set, fair shining as the sun,  
And palms of victory they bear, such conflicts have they won.  
With weary, aching feet they oft the martyr path have trod, --  
And now they learn " how beautiful it is to be with God."  
There they unite to swell the strains that tell the precious story  
Of Christ our Lord's redeeming love -- as the saints go home to glory.

How beautiful to lay aside the garments travel-stained,  
And wear that matchless robe of white through faith in Jesus gained !  
How beautiful to rest the tired hands, the weary heart,  
Until the breath of God new life unfailing shall impart !  
How beautiful to join the triumph song, that dear old story,  
Of Christ our Lord's redeeming love -- as the saints go home to glory !

Written for Zion's Herald by  
Meta E. B. Thorne

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## FAREWELL TO THE "BISHOP"

HON. A. S. ROE.

Nothing in the annals of Worcester Methodism, except the sessions of the New England Conference occurring here, ever secured so much space in the local press as did the farewell accorded to "Bishop" Alonzo Sanderson at Trinity Church, on the evening of Sunday, May 19. The *Telegram*, one of the most stirring and newsy papers in the country, considered the exercises of sufficient importance to devote an entire page to an account of the proceedings, and the *Spy*, the Bay State's oldest journal, gave equal space, with an appreciative editorial. In the upper left corner of the *Telegram's* page appears the face of the "Bishop" himself, while in the corresponding space, at the right, is the well-known semblance of A. B. F. Kinney, who has been so loyal a supporter of Mr. Sanderson through all his arduous labors. Though the night was as unfavorable as rain could make it, the audience-room was well filled with a throng of people who wished to hear from the lips of the man himself the story of his efforts and success. In a manner modest and clear he told, in brief, how he had come, labored and conquered. The chapter is one worthy of the study of any and all who desire to advance the cause to which they are supposed to be devoted, for Alonzo Sanderson has closed no avenues; rather has he shown how new ones may be opened and old ones traveled again.

President Kinney modestly referred to the work done by those who believed in the minister, and how they had stood back of him ready to come to his support whenever needed. Exceedingly eulogistic resolutions were reported by Rev. Geo. W. King, Rev. H. H. Paine, and John Legg, Esq., and were unanimously adopted by the audience, standing, after the singing of "We'll be There," which somehow seemed to break forth spontaneously, possibly in keeping with the closing paragraph of the resolutions which were, "God bless our Brother and Sister Sanderson! May we all meet them around the great white throne!"

All the presiding elders who have had anything to do with the progress of the work were present. Dr. Geo. S. Chadbourne, who helped to start the movement; Dr. J. H. Mansfield, who did his part in furthering the project; and Dr. W. T. Perrin, who is in at the finish, all spoke, and eloquently, of the great work accomplished. If any minister of the denomination belonging in Worcester was absent, his name does not at this moment occur; the young men, too, who are to occupy the opened places were interested listeners to the praises of their chief, and every one pronounced the evening a record-maker in our history.

Monday, as an earnest of his appreciation of his many Worcester friends, President Kinney presented the departing "Bishop" with a substantial sum for our brother and his estimable wife to rest upon; but far better than the money expression is the indelible feeling left in the hearts and minds of his hundreds of ardent followers, of his own undying zeal and Christian determination. Just as long as Methodism retains a foothold in this city every communicant must acknowledge his obligations to that indefatigable worker, the man who "does things," Alonzo Sanderson.

Last week he left us, ostensibly to rest in Lynn; but we fancy that his rest will be, to say the least, peculiar. Debt-raising has become almost second nature, and, like the beaver caged, we may imagine him making strenuous efforts to do what the surroundings seemingly

forbid. 'Tis said that the dam-making animal will work up chair-rounds, brooms—anything that he can obtain in his determination to accomplish that which his nature craves. Thus it will require no stretch of imagination to see the debt-payer, after an early breakfast, hurrying away, afoot or on wheel, intent on errands having no foundation save that found in educated nerve-centres. When, however, the recuperation has been effectually accomplished, and Richard is, in every respect, himself again, we expect him to return to this city. Here were born his ancestors, of whom one at least was a follower of Captain Flagg on the 19th of April march to Lexington from our historic Common; he was himself born in Lunenburg, rich in incident; his wife is a native of Athol, where, in his first pastorate, he made her his devoted helpmate; his most extended and successful labors have been in Worcester; so when the proper time arrives, we expect him to come back to us, not as a prodigal, by any means, but, just the same, we shall be ready with a fatted calf or some other equally palatable viand with all the "fixins," and here he can continue to superintend the work so excellently begun.

Worcester, Mass.

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A rare, beautiful and sparkling gem, surrounded by extensive and primeval forests, that's Rangeley; and as a fishing or health resort few places equal it. The group is made up of a chain of six lakes, and each abounds in the choicest species of salmon and trout. Fishing is a recreative sport which numbers its devotees by the tens of thousands, and why shouldn't it, for it takes one away from the turmoil and excitement of the city, and there is nothing to do but to enjoy the bright sunshine and health-giving air and the calm and quiet atmosphere that pervades the region. Everywhere about the Rangeleys are first-class camps, cabins and hotels in which one may comfortably enjoy his spring visitation. And so accessible has the region become through the introduction of the "Iron Horse" that the sportsman leaving Boston on the night Pullman is landed at his rendezvous by noon of the following day. An interesting guide on fishing, entitled "Fishing and Hunting," is published by the Passenger Department of the Boston & Maine R. R., Boston, and for a two-cent stamp you can get it, and if you are a fisherman, you need it.

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## Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### DETERMINED TO STOP "HAZING"

ACTING in accordance with the recommendations of Colonel Mills, superintendent of the West Point Military Academy, Secretary Root has dismissed five and suspended six of the cadets. The spirit of insubordination manifested from time to time was so strong that it had almost become a question who should manage the academy—the authorities or a certain clique of young men attending the institution. The particular offense for which the eleven cadets were punished was a demonstration against Superintendent Mills, of a character that would speedily demoralize the discipline of the Academy if not promptly stopped. In view of previous misbehavior, determination to indulge in "hazing," etc., which had given the academy an undesirable notoriety, it was deemed necessary in this instance to impose an extreme penalty. The dismissed cadets can be reinstated only by a special act of Congress. Superintendent Mills and Secretary Root have been heartily commended in military circles for the action taken.

### EDUCATION IN THE SOUTH

MUCH importance is attached to the movement inaugurated at the Southern Educational Conference, held at Winston-Salem, N. C., recently, having for its purpose the awakening of a strong sentiment in the South in favor of education. An executive board of seven members was created to conduct a campaign for free schools for all the people, by supplying literature to the newspapers and periodicals, by participation in educational meetings, and by general correspondence. This board will also conduct a bureau of information and advice on legislative work and school organization. Already the Southern press has noted that of the \$34,932,644 given to educational institutions in this country during the last year only a little more than \$1,000,000 found its way to the South. Within the past thirty-five years millions of Northern money have been given for the benefit of Southern education, but most of it has gone to colleges and theological seminaries. The demand now is for more free common schools, longer terms, and better teachers. Hordes of both white and black children are growing up in illiteracy. A few of the

States have heard the demand and are increasing their appropriations for common schools. The best work that can possibly be done is to develop an intense "thirst" for an education in both parents and children. Once this is accomplished, there will be little difficulty in providing the necessary facilities.

### IRISH IMMIGRATION

WHAT ails "Pat?" He seems to be losing interest in the United States. Late British census returns and the records of the immigration bureau reveal a very marked decline in the number of Irish people coming to this country. During the past decade there has been a decrease of more than one-half. They began coming in 1815, and the number continued to increase until 1883, in which year 81,486 Irish immigrants sought a home in the United States. The number has steadily decreased since that time. In 1899 only 45,423 immigrants came to the United States from all of the British Isles. The decline is probably due in part to the increasing rigidity of regulations governing the landing of immigrants.

### ELECTRIC TRAMWAY IN LONDON

AFTER much violent opposition the new electric railway in London has been finished and is now in operation. Even after the road was all in readiness the cars were not allowed to start because of the objections raised by the Kew Observatory. The management of that institution stated that their magnetic observations were deranged by the stray currents from the line. While the observatory had a good case, the demands for rapid transit were so strong that it was decided to remove the observatory to a more secluded spot, the road to pay one-half of the expense of the removal. The complete system comprises forty-two miles, but is not yet all in use. About 175,000 passengers are carried each day over the sections now in operation. It is probably not saying too much to claim that the successful completion of this enterprise is due largely to American determination and enterprise in the person of Mr. Yerkes, late of Chicago.

### FRESCOS AT BOSCOREALE

FOR many years Pompeii has enjoyed the distinction of being a famous depository of Roman antiquities, but recently Boscoreale, a village near Naples, has been gaining a reputation of the same kind, and is looked upon as a rival of Pompeii. At Boscoreale valuable mural paintings have been discovered which give a very accurate idea of Roman art as it existed at the beginning of the Christian era. The walls of a buried dwelling were found to be divided into panels, and each

panel decorated with a painting. Some of the pictures are remarkably well preserved. One painting in particular is that of a Roman woman playing a lyre. She is sitting in an every-day wooden chair, with cushions on it, practicing on her instrument. She has plump, unclassical, but well-formed hands, and a strongly-marked face. Her waiting-maid stands just behind the chair. The drapery is graceful and voluminous. One large fresco measures fourteen feet in length and seven in height and consists of three figures. In addition to the paintings many other valuable Roman antiquities have been found.

### COTTON-GROWING IN AFRICA

A FIRM of Liverpool ship-owners is arranging to send six American cotton-growing experts to the district of Lagos in West British Africa for the purpose of making special experiments. It is the purpose, also, to make experiments under British auspices in Sierra Leone and Liberia. Cotton is grown quite extensively in some parts of West British Africa, but it needs the oversight of experts. It is of fairly good quality now, and could be improved by management. The trade between Liverpool and the West Coast of Africa is extensive, and is increasing all the time. Ship-owners carry full cargoes each way, and can therefore afford to charge low rates. The development of cotton fields in Africa might in the course of time affect the sale of American cotton—a competition which heretofore has been thought absolutely out of the question. Germans and French are also fostering cotton-growing in their West Africa colonies.

### NEW STORAGE BATTERY

EDISON'S new storage battery has been tested and is reported to be successful. The special claims made for it are: It is one-third the weight of batteries now in use; it can be charged and discharged in much less time; it is easy to manage; and it possesses unusual durability. It consists of a combination of iron and nickel-oxide plates in a solution of potash, instead of lead, zinc and sulphuric acid. A truck equipped with the new battery can be used all day without re-charging. Automobiles can now be made to run one hundred miles in place of thirty by electric power. Small boats will also be able to utilize electricity. Future experiments alone will determine the practicability of the new battery in aerial navigation. In calling attention to the brief time required for charging the battery Mr. Edison emphasized the utilization of tidal force in generating the electricity. It has long been the dream of inventors to make use of the immense energy that is con-

stantly expended in the rise and fall of the tides, and it is believed that with the new battery this wasted power can, with small expense, be transmuted into electrical force and thence be made to carry the burdens of civilization. Mr. Edison is building factories at Bloomfield and Silver Lake, N. J., where he will manufacture the new batteries. They will cost, in proportion to storage capacity, about one-third the price of the batteries now in use.

#### NEW MINT AT PHILADELPHIA

ONE of the features of the new Mint, now being prepared for occupancy at Philadelphia, of particular interest to the public, is that visitors will be permitted to see the process of coining gold and silver into money from the time the metal is received until the finished coins are ready to be packed away in vaults. Spectators will pass along galleries extending through the building which afford an excellent view, but are far out of reach of the money. The new Mint will cost \$3,000,000, of which amount \$2,000,000 has been expended in the building. The improved machinery will treble its producing capacity.

#### IN HONOR OF KATE SHELLY

A RAILROAD bridge has been named in honor of Kate Shelly, whose fame is due to heroic conduct on the night of July 6, 1881, in crawling over a long trestle and making her way through a blinding storm to the nearest station just in time to save a passenger train from rushing on to destruction through a broken bridge. The railroad company gave her enough money to buy a home, and has conferred the additional reward of naming the new steel and iron bridge the "Kate Shelly Bridge." It crosses the Des Moines River at Boone, Ia., spanning a chasm for a distance of 3,000 feet. It is 184 feet above the average water-mark, the rails are guarded so that it is impossible for a train to jump the track, and is so strong that trains can pass on the middle span at a high rate of speed without danger. During construction 1,600 men were employed, and of that number only one was killed and one injured. The cost was about \$1,250,000. Recently the bridge was formally opened with appropriate ceremonies, on which occasion Miss Shelly was present.

#### PRESIDENT AND THE SOLDIERS

DURING his prolonged stay in San Francisco, while waiting for Mrs. McKinley to recover strength for the homeward trip, President McKinley was afforded an opportunity to review the Forty-fifth and Forty-sixth Volunteer regiments just back from the Philippines. The review took place on the parade ground at the Presidio. The two regiments were drawn up in solid formation facing a stand occupied by the President. The soldiers gave a great cheer, "that sounded like a battle-cry," as Mr. McKinley appeared. An immense throng of civilians listened to the address along with the soldiers. His concluding words were: "You come back having done your full duty as soldiers to now do your full duty as citizens; and I want to express my heartfelt thanks to all of you for the

services you have rendered, and I want to wish for all of you and all belonging to you every good thing in this life." After the address soldiers and all joined in three cheers for the President. From the speaker's stand the President went to the hospital, where he spent half an hour visiting and cheering the sick and wounded soldiers. He spoke a few words to each one, and many were moved to tears by his tenderness and sympathy. While in San Francisco the President attended a large variety of gatherings, at which he made his customary tactful addresses. On Saturday the party started for Washington by the most direct route. Although crowds gathered at the larger stations, time was not taken for speeches and demonstrations, the determination being to get back to Washington as soon as possible. The homeward journey was accomplished without serious effect on Mrs. McKinley.

#### POVERTY IN BERLIN

BERLIN is grappling with the problem of feeding and housing the unemployed part of its population, which is double the size of last year. Industrial depression caused by the wars in South Africa and China, and possibly by American commercial competition, constitute the causes of the increased idleness. Hundreds have flocked to Berlin from other parts of the empire in hope of finding employment. City lodging-houses and private asylums maintained by individuals and by religious organizations furnish accommodations for several thousands of men. In some places accommodations are provided for whole families. Fifty thousand "squatters" are living in cheap wooden shacks erected in the waste fields or commons, which rent at from \$30 to \$50 per year. Many of these habitations are about half the size of a street car. There is hope that with the opening of spring opportunities will be found for many of the unemployed to engage in farm and gardening work — at least to the extent of raising enough to afford a living.

#### PREVENTION OF MALARIA

IN addition to the extermination of mosquitoes as a source of malaria, the most important precaution is to avoid being bitten by infected mosquitoes at night. With the approach of hot weather it will be necessary to give attention to this matter. An expert says: "The beds should be protected by netting of a close mesh, so the insects will not be able to reach the sleeper. The netting should be attached to four posts at four corners of the bed, and as it descends around the bed it should be tucked in under the mattress. The inclosed space should be of sufficient size to allow a certain freedom of movement during the sleep, so that danger of coming in contact with the netting is impossible." Wire netting with a very close mesh should be placed over the windows. Where the insects are very numerous they can be kept out of the house effectively by a cage made of netting placed in front of the outside door, so that in entering the house it will be necessary to open two screen doors, on the same principle as a storm-door entrance. Since science has settled the question that

mosquitoes cause malaria, it now behooves the "common people" to do all within their power to protect themselves from being bitten.

#### ANTIPODAL EXPEDITIONS

EXTENSIVE preparations are being made for explorations of both the arctic and the antarctic regions during the coming summer. Two ships will start for the north next month. One is in charge of Captain Baldwin, of New York, who is backed financially by William Ziegler. He will be accompanied by a number of eminent scientists whose names have not yet been divulged. A great deal of secrecy is observed by the other expedition, so that it is difficult to announce exactly who is back of it. Captain Baldwin will carry provisions for three years. Four antarctic exploration ships will start for the south soon. They are being fitted out in England, Germany, Scotland, and Sweden. Each ship is especially equipped for making scientific investigations. Three years will be spent in antarctic regions. While they are not going for the purpose of finding the south pole, it is reasonable to expect some rivalry in the effort to penetrate as far south as possible.

#### HEBREW CHRISTIANS

AN interesting and significant gathering of Hebrew Christians from many parts of the United States and from England was held in Park Street Church, Boston, last week — a "Pentecostal Conference." Rev. Arthur T. Pierson, of New York, was the presiding officer. The program consisted of papers, discussions, addresses and lectures bearing on the conversion of the Jews. Very important facts were presented. A summary shows that there are now more than 120 converted Jews preaching in Protestant pulpits in the United States at the present time; that converted Jews can be found in almost all denominations; and that the number of converted Jews in the United States is about 4,500. Rev. Louis Meyer, of Hopkinton, Ia., gave surprising statistics about the conversion of Jews since the time of Luther. During the nineteenth century 204,540 Jews were baptized — 72,240 in the evangelical churches, 57,300 in the Roman Catholic churches, 74,500 in the Greek Catholic churches. The average number of Jewish baptisms is 1,500 a year exclusive of the Roman Catholic Church. These are distributed: Lutherans and Episcopalians, 800; other Protestant churches, 200; Greek Catholic Church, 500.

#### COLLEGE GOVERNMENT

A NEW departure in the government of college students is under way at Wellesley College with encouraging indications of success. If it works well with the young women, it may then be easily extended to the students of other institutions. During the college year monthly conferences have been held, in which the faculty was represented by three members and the president, and the students by four members from each class. At these conferences there were free discussions of the functions of college societies, athletic events, rules and regulations for college dormitories, and many other points affect-



ing the relationship of students with each other and the faculty. The practical result is a noticeable deepening of the sense of responsibility among the students, and the awakening of a dormant desire for student government. Although specific action has not yet been taken, it is understood that student government will be inaugurated at the beginning of the next academic year. Students, members of the faculty and the trustees are now concerned in the formation of the constitution and rules which shall in the future govern the "fair democracy" at Wellesley.

#### TROUBLES OF THE SULTAN

**B**ETWEEN type-writing machines and the foreign post-offices within his domain, the Sultan of all the Turks and prophet of Allah is having an uneasy time. He attempts to run his government on the theory that he must do all the thinking for his subjects. He looks upon private initiative as an infringement of his divine prerogatives and as dangerous to the stability of his civil sovereignty. Therefore the printing-press, the mail-bag and the type-writer have aroused his especial hatred because they enable the people to communicate with each other without his knowledge. In carrying out his determination to know what is going on he has chained the Turkish newspapers with an unreasoning censorship, employs an army of spies, unceremoniously opens letters and other mail matter, and now has banished the type-writer. In meddling with the postal systems of outside governments maintained in Turkey as a matter of self-protection he has incurred the wrath of several European powers and is now obsequiously doubled up in making apologies. There is some talk of a naval demonstration on the part of Italy for the purpose of impressing the irrepressible Turk that he must not spy into other people's mail-bags.

#### ALLEGED ROBBERY OF INDIANS

**S**EVERAL weeks ago a description was given of the coming opening of Indian lands in Oklahoma for settlement, the chief point of interest being that the lands would be disposed of by a semi-lottery system instead of by the usual "stampede." It is now claimed that the whole affair is a huge attempt to steal 2,000,000 acres of valuable farm lands from the Indians. Judge Springer, representing the Kiowas, has filed papers with the Interior Department asking that the proclamation of the President throwing the lands open be delayed until next spring, in order to give time for a searching inquiry. According to Judge Springer there is an agreement between the United States and the Kiowas that the Indians cannot be dispossessed unless three-fourths of all the adult members of the tribe shall sign a treaty of cession. The claim is made that the requisite treaty was never signed, and that, therefore, the action of Congress in opening the lands for settlement is invalid. A protest signed by 571 out of the 629 members of the tribe is among the papers in the case. The Indians have greatly improved their property and have felt safe from the invasion of white settlers. According to late informa-

tion twenty thousand "boomers" have gathered near the edge of the reservation and are prepared to make a rush as soon as the proclamation is issued. They have evidently not heard of the lottery arrangement. The Interior Department has referred the matter to President McKinley.

#### WILL ATTEMPT A REVISION

**A**FTER a debate lasting four days, the Presbyterian General Assembly on Monday of this week accepted the main provisions of the committee recommendations as outlined in these columns last week. A special committee has been created, which will prepare and submit to the next General Assembly a brief statement of the reformed faith, expressed as far as possible in untechnical terms. The statement will aim to give information and a better understanding of the doctrinal beliefs of Presbyterians, and will not be prepared with a view to its becoming a substitute for or an alternative of the confession of faith. Certain chapters of the confession will be amended by this committee "either by modification of the text or by declaratory statement." It is understood that the "revision shall in no way impair the integrity of the system of doctrine set forth in the confession and taught in the Holy Scriptures."

#### LAUNCHING OF THE "MAINE"

**M**EMORIAL Day will be made memorable by the launching of the new "Maine" at Philadelphia. There is little resemblance between the ill-fated vessel destroyed in the harbor of Havana and the fighting machine to be christened on Thursday. The first was rated as a second-class battleship, with a displacement of only 6,882 tons, while the new vessel is nearly twice as large, displacing 12,300 tons. Its length is 393 feet 10½ inches over all, breadth 73 feet, and draught 23 feet 6 inches. Special accommodations will be provided at the launching for survivors of the former "Maine" and the immediate relatives of those who were killed. Captain Sigbee, who was in command of the destroyed ship, has applied for assignment as commander of the new "Maine."

#### SENATORS DESIGN

**S**OUTH CAROLINA is represented in the United States Senate by Senators McLaurin and Tillman, both Democrats. The latter has just been elected for a six-year term. McLaurin's time will expire in March, 1893. He is already making a canvass for re-election. Tillman is opposed to McLaurin on the score that he is no longer in sympathy with genuine Southern Democracy of which Tillman is a stalwart advocate. In a recent joint debate the Senators agreed to resign and go before the people for re-election and thus put their political views to the severest possible test. The joint resignations will take effect on Sept. 15. In this arrangement Tillman has jeopardized six years and McLaurin two years of senatorial life. The contest is complicated by the field now being opened to other candidates. The significance of the situation is that McLaurin is so closely in sympathy with the Republican Party on protection and expansion that he is prac-

tically a Republican in all but name. In place of leaving the Democratic Party he has been trying to build up a new party composed of Democrats who are more national and less sectional in their views. Tillman is a sectional Southern Democrat. And now the people of South Carolina will be given a chance to choose between the two political creeds.

#### DECISIONS IN INSULAR CASES

**A**S had been announced as probable, the Supreme Court of the United States, on Monday of this week, handed down decisions in certain cases involving a judicial definition of the relationship between the United States and the islands of Porto Rico and the Philippines. There were eight cases in all, each one involving a slightly different phase of the general question. The court was divided, but not on partisan lines. Those who are of the opinion that the islands are part and parcel of the United States claim that the decisions sustain their contention. Owing to the fragmentary and contradictory information at hand as we go to press, we are unable to present a clear statement of the exact points determined by the decisions.

#### EVENTS WORTH NOTING

The corner-stone of a new Russian Orthodox church was laid in New York last week with elaborate ceremonies.

A meeting of Western Senators will be held in Omaha next Monday to consider plans for securing the irrigation of government arid lands on a large scale.

A great crowd witnessed the corner-stone laying of the new Mt. Sinai hospital in New York city last week. It is a Jewish institution, but will be open to applicants of all creeds.

The saloons of Lebanon, Pa., are supervised by the Anti-saloon League of that place. The drinking places operate under such restrictions that there is a marked moral improvement in the community.

The famous "Ripper Bill" of the Pennsylvania legislature, which deprives Pittsburgh, Allegheny and Scranton of the right of self-government by vesting the power of appointing the mayor, or "recorder," in the governor, has been declared constitutional by the Supreme Court of that State.

"Zionist" Dowie and three of his associates are charged by a Chicago coroner's jury with being criminally responsible for the death of a Zionist under their care who died without proper medical attendance. They have been held to answer to the grand jury. Dr. Dowie is out on \$10,000 bail.

There is a suspicion among Washington authorities that European influence is responsible for the obstreperousness of Peru, Bolivia and Chile in agreeing to the scope of arbitration measures that shall be discussed at the Pan-American congress next October. Unless the President can make peace, the congress may be made impracticable by the withdrawal of several of the South American States.

Sir Alfred Milner, governor of the Transvaal and Orange River colony, has returned to England, where he is being shown great honors. Mrs. Botha is en route to confer with President Krueger; General Botha and DeWet, it is understood, will have a conference; and there is now some probability that with Milner out of the way Lord Kitchener will be able to negotiate peace terms with the Boers. Boer antipathy to Milner has hindered the termination of the war in South Africa.



## NATURE'S GUESTS

IT is the time when we seek the woods and fields. Vacation is drawing near. Nature is calling us all to be her guests. We are not always quick to discover the meaning of this fact. We tend to regard ourselves as having such claim upon the largess of the outdoor world that we are simply receiving a part of that which is our own when we accept the invitation to become Nature's guests. But we never learn the secret of the woods and fields when we become raiders and demanders. It is only when we are sensitive to the hospitality of the world in the open that we gain admission to the sanctuary.

A boy who goes into the woods to frighten and destroy becomes a marauder, and the beauty of the woods is never disclosed to him; but the boy who goes out among the maples to watch and to listen, hears a thousand voices that tell him the secret of dell and shadow. It is the way Nature has of rebuking her vagabonds and rewarding her guests.

The summer may become richer to us all if we will remember that we are the guests of the woods and fields. The obligation rests upon us. We must learn the secret of the world by sympathy. We must respect the rights of our host. And with this spirit to guide us, we shall enter into the richness of Nature's invitation, which is as wide as the life that pulses from dewdrop to star.

## WHAT GOD SAYS TO YOU

GOD speaks in many languages to many ears, heedless or attentive. But what God says can never be a trifling matter, whether it be written in the hieroglyphics of the mountain-peak or in the colors of the meadow daisy, whether uttered in the thunder of ocean breaking on the shore or in the laugh of the babbling brook, in the bursting volcano or the opening rosebud, in the thunder's diapason or the song of the thrush. He may utter familiar things, but what God says can never be commonplace. His simplest word is part of His oracles, and, like His minutest works, is as divinely wonderful as His grandest revelation. Men are anxious sometimes to know what is said of them, what people say in praise or blame. They listen to the voice of flattery, or the suggestions of passion, or the promptings of revenge, and are swayed by unworthy counsels, while they fail to listen to the thousand voices in which God speaks, and are slow to interpret the myriad tongues which tell His wisdom.

So to multitudes to whom the Bible is a familiar book its words are as unimpressive as the jargon of an unknown tongue, so little is it translated into the vernacular of human life, so little is it recognized as God's voice to the soul. But in any case the Bible is a universal revelation, and its utterances, while of individual application, are broad generalizations rather than personal voices of command or approval. There is, therefore, the felt need of God personal to the soul, a living authority applying His laws to the conditions of daily human life.

Most important, therefore, is the question: "What does God say to you?"

Whatever He says to the world, He says something to you in particular, and what He commands is imperative. Conscience is the voice of God speaking to the soul. Other things may be weighed, debated, delayed, rejected. What conscience says stands. Obedience may be delayed, but only while the soul alertly listens to clearly understand the command and to know that it is the voice of conscience. For since what conscience says is so weighty and its commands so imperative, it is especially necessary to attend to its words; to be sure that conscience speaks, and not passion; that it is the voice of God, and not that of ambition; and to understand what it says, and to keep its commands clear, distinct and unconfused. A prompt and careful attention to its sharp decision and ready obedience to its commands keep bright the powers of discernment by which the voice of conscience is distinguished from all others.

## HOW MUCH DID PAUL KNOW OF JESUS?

THE *Bibliotheca Sacra* for April contains a very interesting, suggestive and satisfactory contribution by Professor Rhys Rees Lloyd upon "The Historic Christ in the Letters of Paul." The writer is professor of New Testament Greek and exegesis in Pacific Seminary. The contribution is especially refreshing and satisfactory because the writer makes an honest and impartial investigation of the subject which he takes in hand, without reading into it any pre-judgments or doctrinal notions. Very rare are the men, and especially theologians, who are able to do this. Prof. Lloyd premises his study with these suggestive statements:

"The careful student of the Pauline letters often asks himself: How much did Paul know about the historic life of Jesus? How much does he tell his various readers about that life? This article aims to answer these two questions. In trying to do this, it will gather its data from the thirteen letters usually attributed to this apostle. Not a reference to the earthly life of Jesus will be consciously overlooked. Care will be taken to consider thoughtfully all of the so-called 'allusions' to that life. But in the consideration of these references and allusions, I shall not call upon the Gospels for help to finish any portion of the portrait of Jesus which Paul may have left unfinished. This process will tend to prevent my reading into certain expressions of Paul ideas which they do not naturally convey to other thoughtful readers. The temptation to read into the words and phrases of Paul ideas that are taught only in the Gospels is very great. But we must watch and pray so as not to enter into that temptation."

For the benefit of our readers who may not see this important article, we make place for some of the author's conclusions, which in every case seem to be clearly proven. In answer to the question: "What does Paul teach in these letters about the birth of Jesus?" he concludes:

"The Apostle gives us no information respecting the place and the attending circumstances of this famous birth. Did Paul know anything about the thoughts recorded in regard to the birth by Matthew and Luke? We cannot tell. Speculation, there-

fore, about his knowledge on these points seems useless."

Again he says:

"The incidents connected with His baptism and temptation, and even these events themselves, are passed by unnoticed."

One is greatly surprised to find to how slight an extent Paul is a reporter of even the most remarkable utterances of Jesus. Mr. Lloyd brings out this fact in saying:

"Weary of the silence, and of the general statements respecting the birth and the early life of Jesus, we pass with eagerness to His public career. This period brings before us the two forms of the Saviour's activity, His teaching and His deeds. Upon each of these we must now seek for light. A careful search of these letters finds only three possible allusions to the teachings that kept the people of Palestine hanging in wonder upon the gracious lips of Jesus. Two of these allusions are so general as to give us no conception of the forms and contents of that teaching. In 1 Tim. 6:13 we read that 'Christ Jesus witnessed the good confession before Pilate.' What was this 'good confession?' Was it a particular statement? If so, what were its contents? No answers are given to these questions. The other general allusion reads as follows: 'And might reconcile them both in one body unto God through the [or his] cross, having slain the enmity thereby; and he came and preached peace to you that were afar off, and peace to them that were nigh' (Eph. 2:17). . . . Only in 1 Cor. 11:23-25, do we find Paul quoting any of the words of his Lord."

Then follows a report of the institution of the Lord's Supper. The author is especially struck, as is the reader of the article, by the meagreness of phrase and fact with which Paul refers to the trial, death, burial and resurrection of Jesus. In all cases Paul takes these facts for granted, and nowhere enters into descriptive details. Who put Jesus to death? The only answer is "The Jews," "the rulers of this age." What about the burial of Jesus?

"To this event there is only one specific and clear reference. We read in 1 Cor. 15:4, 'He was buried.' The time, place, and manner of His burial are unnoticed. So also are the persons who performed the gracious deed."

Paul is very explicit in regard to the fact of the resurrection. He reiterates this fact some twenty times and tells who saw Jesus, but there is no illustration of the reporter's art in magnifying particulars and in exploiting the marvelous features of this most marvelous fact. Referring critically to the ascension, Mr. Lloyd concludes: "Paul's statements at the best only affirm the fact of going up. The place, the time, the witnesses, the form of the Saviour, and the manner of the ascension, are not stated." The concluding paragraphs of the article are so significant and instructive, and withal are written in such a candid and excellent spirit, that we reproduce them entire:

"Our examination of the data of our subject has been completed. Our surprise at the meagreness of the information imparted to us is far from being matched by the satisfaction of its strength. The phenomena presented to our attention show clearly that these letters were designed by their author only for the churches and individuals to whom they were written. If we insist on claiming that these epistles were penned 'for the permanent instruction of the



churches of the world,' still their form and contents will show palpably their lack of fitness for such service.

"How shall we account for the silence of these letters touching the miraculous birth, the infancy and baptism of Jesus, the descent of the Spirit upon Him, the heavenly attestation, the trial by Satan, the teaching and miracles of Jesus, and also respecting the topics discussed in this article? Are we authorized to teach that Paul was ignorant of all of the things? By no means. There was no necessity for crowding all of his information upon any one of these topics into all, or even into any, of these letters. Yes, 'letters,' not treatises. Four of them are private letters to individuals, who were not expected, as the form and contents of the respective missives clearly demonstrate, to give them publicity. These epistles were written to persons who had heard Paul preach at length, or who had conversed with him leisurely in private. The letters supplement, therefore, more or less the oral instruction which had been given to these readers.

"Shall we, because of their supplementary office, maintain that Paul knew as much about the earthly life of Jesus as we do? Shall we teach that he believed in the Gospels of the Infancy, and that he knew as much about the teaching and miracles of Jesus as we do? No."

### Ten Kinds of Lies

THE insincerity that characterizes the current speech of modern society is shocking. That men and women, in "the give and take" of social intercourse, say so much that is neither frank nor true, and that our boys and girls have become facile imitators of their elders, is one of the harmful and far-reaching tendencies of the age. How easy to say, "That was an eloquent sermon," or "a fine address," or "a beautiful garment," when neither declaration is true. Remember, He who was Truth uttered this strong word of warning and counsel for His disciples: "Let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." It was against the lying practices of society that John Stuart Blackie—of whom Carlyle said, "a man of wide speculation and acquirement, very fearless, very kindly, without ill-humor and without guile"—wrote when he described ten kinds of lies. This is his list:

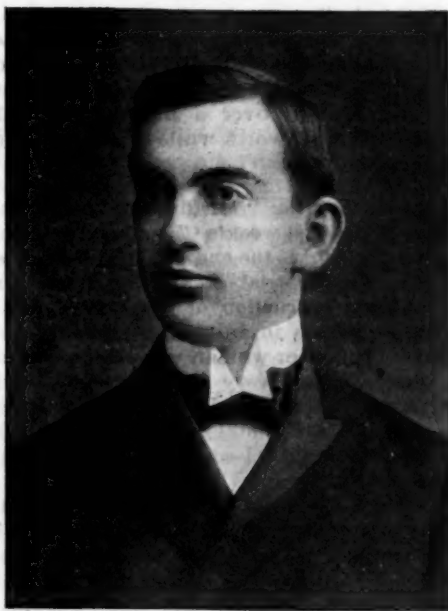
1. Lies of carelessness, from loose observation and hasty generalization—any hour's talk full of them.
2. Lies of cowardice, from fear of facing the truth, as when a man, laboring under a dangerous disease, reasons himself into the belief that he is quite well.
3. Lies of politeness, very common with women; taking the sting out of the truth, for fear of giving offence.
4. Lies of flattery, from a benevolent desire to please or from a selfish desire to gain something by pleasing.
5. Lies of self-glorification, magnifying our own virtues or the virtues of the class to which we belong. This includes patriotic lies, sectarian lies, and almost every kind of lie that masks selfishness under a grand name.
6. Lies of malevolent hostility, consciously intended to deceive an adversary, as in war.
7. Lies of self-defence, to save nature when a force is put upon her, or to save one's life, where honor is not concerned.
8. Lies of benevolence, as to save another person's life, as when a righteous man flies to you for concealment, hounded by his persecutors, and you say he is not in your house.
9. Lies of convention, as when you call a man a gentleman who is not a gentleman in any proper sense of the word; or when you call the King, in the prayer-book, a most religious and gracious sovereign, when he may be a great blackguard; or when you call yourself 'your

humble servant,' when you are as proud as Lucifer.

10. Lies of modesty, when you say you cannot do what you can do, to avoid the appearance of forwardness.

### Assistant Pastor at People's Temple

THE Rev. Frederick L. Flinchbaugh is a native of York, Pa., and traces his origin, not to the Puritans of New England, but to the equally vigorous, liberty-loving, and deeply religious peoples of the Palatinate in Germany, who, two centuries ago, because of the persecutions of the religious wars of Germany, left their Fatherland to join William Penn in his "holy experiment" in the forests of Pennsylvania. Mr. Flinchbaugh was educated in the public schools of York, graduating from the high



REV. F. L. FLINCHBAUGH.

school in 1891. He then pursued a business career of three years, to flee, as he says, the voices calling him to the ministry; but finding flight impossible, he entered York Collegiate Institute, from which he graduated with honor in 1895. In the fall of the same year he entered Wesleyan University, Middletown, receiving the degree of Bachelor of Arts with honor in 1899. His first year in theology was taken in Boston University School of Theology, and his second year he has just completed in Union Theological Seminary, New York. He occupied the pulpit of the First Methodist Episcopal Church of Hamilton, Ohio, for three months last summer during the absence of the pastor, and while in New York was assistant pastor at Cornell Memorial Church. Deacon's orders were granted him at the New England Conference in 1900. His abilities, training and experience especially fit him to become an efficient assistant to the pastor of People's Temple.

### PERSONALS

—It was Dr. Marcus Dods, whose portrait adorned our cover last week, of whom Henry Drummond, his pupil, affirmed that he had imparted to him more that was valuable and illuminating than all of his other teachers.

—Mr. and Mrs. Solomon Walker will celebrate the fiftieth anniversary of their marriage, at their residence on Lowell Avenue, Haverhill, Mass., on Wednesday, June 5.

—The *Pittsburg Christian Advocate* notes: "Dr. Daniel Dorchester, Jr., spent several days among friends in this city last week, and addressed the men's club of

Christ Church on Tuesday evening. He was given a cordial welcome by his many friends, and his address gave great satisfaction to the large audience present."

—Rev. Henry Hanson, of the Swedish Church, Quincy, left last week for a trip to Ireland, Scotland, Norway, Finland, Russia, Sweden, Denmark, and Germany, by Dominion Line steamer, "New England."

—Rev. F. C. Baker, of Grace Church, Westerly, R. I., is to deliver the address at the memorial service in his church on May 26, speaking on "The Soldier's God; or, the Divine Hand in the War of the Rebellion."

—Rev. and Mrs. R. P. Walker, of East Dedham, will leave Boston, July 24, by the Dominion Line, to remain abroad until Oct. 3. They will visit England, Scotland and Ireland, and spend some time on the Continent.

—Bishop Galloway, of the Methodist Episcopal Church, South, sails for Brazil next month on an episcopal tour, and goes from South America direct to London to be present at the Ecumenical Conference, the opening sermon of which he is to preach.

—William Tinling, son of Rev. John Tinling, of Houlton, Me., died at Brewer, Me., May 3—a promising young man of 22 years. The only son of the home, his death falls as a great affliction upon his parents and the one sister who survive him.

—Mathewson St. Church, Providence, R. I., has granted its pastor a three months' vacation. Dr. and Mrs. Dick will sail for Europe, June 25, on "Kaiser Wilhelm der Grosse." Rev. Dr. C. M. Melden, of Clark University, will supply the pulpit during the pastor's absence.

—Rev. H. M. Moore, pastor last year at Kingman, Me., passed away on May 4, leaving a young wife and an infant son. Funeral services were conducted by Presiding Elder Dow, assisted by Revs. J. P. Simonton, J. L. Pinkerton, W. H. Powlesland, and B. W. Russell. The interment was at Sullivan.

—The fiftieth anniversary of the marriage of Rev. Dr. Lewis B. and Louisa D. Bates will be celebrated Wednesday, June 12, at the parsonage of the East Boston Bethel Church, 44 Saratoga St. Dr. Bates has been fifty-three years in the itinerancy. There will be a gathering of a great multitude of friends on that day.

—Miss Miranda Croucher, of China, in her addresses in the interest of the W. F. M. S., succeeds in laying the work of this organization impressively upon the hearts of her hearers. As an illustration of this fact, it is stated that one listener at the First Church, Somerville, sent up money to pay not only the membership fee for one year, but for five years.

—The visitors from the New England Conference to Drew Theological Seminary are enthusiastic in the expression of the institution and the work it is doing. They are also loud in their praises of the hospitality which they received. Dr. and Mrs. Upham appropriated "all of them" in their delightful home. The love of the students for Dr. Upham, the visitors noted, was something almost ideal, like that of children for a father.

—One of the most interesting and interested delegates who will be in attendance at the jubilee Young Men's Christian Association convention in Boston, June 11-16, is Y. L. Hwang, a native Chinese from Nankin, China. Mr. Hwang is still in the twenties. He is of the second generation of Christians in China, being a son of Christian parentage, and belonging to an excellent family. He is a graduate of Nankin University, and up to the time of leaving for America



was principal of the preparatory department of that institution.

—As the last act in a tragedy of infamy Prof. George D. Herron and Miss Carrie Rand were married in New York city on Saturday evening.

—Mr. Arthur T. Cass, of Tilton, N. H., member of the Book Committee from the First District, sends the sad announcement that his father, Mr. Wm. T. Cass, for forty-eight years a resident of Tilton, and one of the oldest bank presidents in New Hampshire, died, May 26, aged 75 years.

—On May 21, in Waterbury, Conn., at the residence of Mr. and Mrs. Frederick J. Loomis, the recent home of the bride, Mr. Frank W. Wilder, son of Rev. N. W. Wilder, was united in marriage with Miss Mary A. Claxton, the father of the groom officiating.

—Mrs. Jane Whipple Littlefield, wife of Rev. C. A. Littlefield, accompanied by her sister, Miss Laura L. Whipple, of Kansas City, sail on the "Commonwealth," June 5, for a three months' trip abroad. For the first six weeks they will travel through England and Scotland, after which Miss Whipple will attend the lectures of the Summer School at Oxford. Mrs. Littlefield will spend the last six weeks in travel on the Continent, visiting all the leading cities of France, Germany, Holland and Switzerland. They will return to Boston early in September.

—Mrs. Margaret Augusta Sawyer, widow of the late Emery Sawyer, died at Searsport, Maine, May 22, of pneumonia, after an illness of less than three days. Though in her 88th year, she had never needed to use glasses, and her intellect was till the last as clear as her eyesight. She was the mother of Rev. J. E. C. Sawyer, D.D., pastor of the Methodist Episcopal Church at Williamstown, and was the sister of the late E. H. Cochran, for many years a prominent member of our church at Rockland, Maine. Her parents were members of the second Methodist class organized in Maine. Her maternal grandfather, Hugh Moor, is commemorated in Stevens' "Memorials of Methodism." She was greatly beloved and revered. Funeral services were held the 24th, Rev. H. W. Norton officiating.

### BRIEFLETS

Bishop Mallalien is receiving some responses to the appeal for aid for fire-smitten Jacksonville. Over four hundred acres of buildings were burned to the ground, leaving many of our people homeless and penniless. We ought to share our sufficiency with those who have nothing. Shall not the responses to this most urgent and worthy appeal become general and immediate?

Rev. G. W. Hunt, of Grace Church, St. Johnsbury, Vt., gives, in the *St. Johnsbury Republican* of May 22, very cogently and convincingly, his reasons why the present prohibitory law of Vermont should not be repealed, in reply to Bishop Hall, who had advocated the elimination of the law.

The Twentieth Century Thank Offering movement is manifestly gathering new momentum as the closing year of the canvass advances. The corresponding secretary, Dr. E. M. Mills, has just sent out an itemized report, a summary of which we give in another column. It shows that, counting church debts and authorized benevolences, the eleven-million-dollar line is already passed, and this omits a number of large conditional pledges. We purpose to devote each week an appropriate space in the *HERALD* to reports and items pro-

motive of this good work. Readers able to contribute suitable matter for editorial selection and use are requested to forward to the thank-offering editor, Prof. J. M. Barker, 43 Ashton Park, Newton Centre, Mass.

The sermon before the graduating class of East Greenwich Academy, Sunday afternoon, June 16, will be preached by Rev. A. J. Coultas, pastor of Trinity-Union Church, Providence. The Conference sermon, Sunday evening, will be given by Rev. Dr. M. S. Kaufman, pastor of St. Paul's Church, Fall River. The Commencement address, Thursday forenoon, June 20, will be delivered by Rev. Dr. J. M. Buckley, editor of the *New York Christian Advocate*, his subject being, "The Miseries of the Half-Trained Man."

"Grapho" says in the last *Advance*: "Some of the *Advance* readers asked me to 'pitch into' Professor Herron. But I did not think it necessary. When a man has pitched himself over a high precipice I hardly think it worth while to jump on the pieces."

Under the title, "Misdirected Zeal," Dr. Buckley, in last week's *Christian Advocate*, says: "Pitiful is the end of Mrs. Nation's fiasco. In her trial at Topeka, Kan., for malicious destruction of property, her attorneys set up insanity as their only defense. This poor woman was cheered on in a course, from every point of view, and particularly from that of her sex, destitute of reason." Dr. Buckley states that he had been severely criticised because he did not support this woman in her violent career. If he had approved her course, he would have been in a sorry plight today. But will the temperance men and women — especially the latter — who hurled their drastic criticisms at all editors who could not sustain Mrs. Nation, learn a lesson from the final result? We hope so.

The managing editor of the *Congregationalist*, in the issue of May 25, talks very frankly and helpfully with his readers about the contributions received during the year. He says: "During the year 1900 the *Congregationalist* received and recorded in its manuscript book not less than 1,292 contributions, of which all but sixty-two were returned to their authors. This fact alone makes manifest the excess of supply over demand as well as the nature of the editorial problem." Referring to the question of the acceptance and rejection of copy, he says some things which we cordially hand over to many contributors who sometimes are inclined to find some other than the true reason for the rejection of their articles: "It is equally a mistake to think that a personal 'pull' on the editor counts in his decision regarding a manuscript. We are every week returning articles to friends, not to mention kindred. If an editor once allows himself to be governed by personal bias, the outcome would be a sorry one for the readers of his paper, and I am inclined to think that in the long run his own suffering would be as keen as it is now when he returns an article to the man who sat next him in college halls."

Justice Brewer of the United States Supreme Court is to attend the Commencement exercises at Wesleyan University and will address the students and friends of the college Monday morning, June 24, at the last assembly of the year in the chapel, which is the occasion of the distribution of prizes. Justice Brewer was a student for three years at Wesleyan (from '51 to '54), and he may be expected to give some reminiscences of the olden time. Another of the distinguished guests is to be the president of the Interstate Com-

merce Commission, Hon. Martin A. Knapp, (Wesleyan, '68), whose views upon the difficult and important topic of the government regulation of interstate commerce and traffic rates have recently attracted such general attention.

### THE BAPTIST ANNIVERSARIES

"Anabaptist! It was the brand of the galleys. It was the symptom of disordered minds. It was the synonym of anarchy in society, politics and religion. It was a level below the ecclesiastical bench-mark. The fame of its confessors is written in bulls, decretals and legal proscriptions. The followers of Conrad Grebel, Felix Mantz, Blauroch and Balthazar Hubmeler were driven into the social Abaddon of Poland with the rest of the frantic enthusiasts of that name, says the antiquary, and the historian grimly asks, 'What of it?' To shoot, stab, drown and burn them along with all who claimed that sinister distinction was a social necessity when not a diversion, and it was as meritorious as a calendar fast. It was reported that they had a genius for extravagance, malign speculation, communism, and a martyr zeal for negations worthy of modern Nihilists. Tolerance is now a beatitude; but toleration for these peasant advocates of universal political tolerance was a test of the liberality of William the Silent, and a distinction of Oliver Cromwell. The doubted genius of John Milton suffered further detraction by the espousal of their doctrines. Their proposals opened the gulf of religious revolution from Catholicism through Nationalism and the lineal grace of the Abrahamic covenant sheer down to the abyss of the right of private judgment."

So writes Dr. Hahn, in a little hand-book prepared for the Baptist Anniversaries held at Springfield, May 20-28. It is significant of the changed conditions of our time that that Puritan city receives these Baptists with open arms, while the Roman Catholic mayor speaks words of welcome as graceful as they are sincere. Their assemblage is matter of interest to every Christian and every patriot, for they have made for themselves a large place among the forces that make for righteousness in our land.

Most of the sessions were held in the Highland Baptist Church, one of the largest in the city. Theoretically they are delegated bodies, each church being entitled to delegates according to the amount contributed. Practically, however, they are mass meetings at which reports are read and set speeches are delivered. The first two days were given to the women's societies — the Home Missionary Society and the American Home Missionary Society. The former has its headquarters in Chicago and makes a specialty of woman's work for woman in the home. It has three training schools, two of them for Negro workers. Its cash receipts for twenty-four years have been \$1,034,104. The latter is a New England institution, with headquarters in Boston, and does general missionary work, especially among our foreign population. Its receipts for 1890-1900 were \$37,000. The meetings of these societies did not attract the attention they deserved, for they were well planned and well executed. Each speaker evidently felt the seriousness of the occasion and came well prepared for her work. Whatever may be thought of the participation of women in mixed gatherings, they are certainly capable of managing their own affairs in a creditable manner.

Wednesday and Thursday were given up to the interests of the Publication Society. The work of this society is much broader than its name implies. It not only furnishes literature for its great clientage, but engages actively in home missionary work. It establishes about 400 Sunday-schools a year, has 6 chapel cars traversing 600 miles of railroad and furnishing religious services not only to railroad men, but



to many neighborhoods that would otherwise be entirely destitute. They also employ 12 well-equipped carriages for colporteur work in mining camps and mountain districts. This anniversary furnished occasion for two able speeches, one by Dr. Whitman, of Philadelphia, on "Work for the New Century." It was original in conception, profound in treatment, epigrammatic in style, and eloquently delivered. It was a timely utterance. The other was by Dr. Pattison, of Rochester, on "The Bible and the Twentieth Century." It was comprehensive, scholarly and polished, and yet suffused with a warmth of imagination that made it delightful to listen.

The discussions thus far have brought out some very able speakers, and while there has been a strong note of denominational loyalty, and insistence of the principles for which they stand, yet the fellowship of kindred minds is unmistakable, and rising above all differences of opinion is a hearty recognition of all who love our Lord Jesus Christ. As one speaker said: "The man who insists that he is a Baptist first and a Christian next, is neither a Baptist nor a Christian." The evangelistic fervor of the speaker makes a Methodist feel very much at home with them. It is evident that they keep close to the plain people, and this is their glory. The large audiences gathered at every meeting are composed largely of people in the average walks of life.

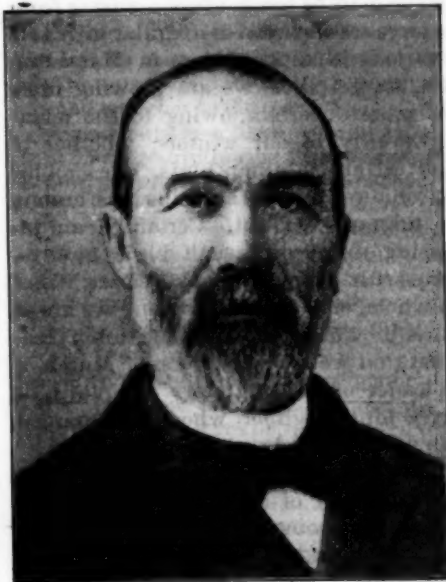
Their peculiar method of organization, or lack of it, is at once a source of weakness and a source of strength. It is a source of weakness in that it permits the multiplication of agencies for the accomplishment of the same object, thus overlapping in their work and producing more or less of friction. Home missionary work is being done by three different societies, and it seems impossible wholly to prevent interference with each other. Economy and efficiency would seem to call for some method of co-ordination. This will be difficult to attain, for there is no central body to whom the matter may be referred, and in the absence of such authority the concessions required to secure agreement make too great demands upon average human nature. On the other hand, it is a source of strength. It throws responsibility upon the individual member from whom the support must come. And, after all, it is not so much a question of distribution as it is of contribution; and to make the contributor feel that he has something to do with the disposition of his gift is no small thing. The whole matter was brought up in a mass convention of three societies interested by a report of the committee on co-ordination. A warm but brotherly debate ensued — the older and more conservative men pleading for no change or at least delay, and referring to a century of success as the best argument for the present state of things; while the younger men, on the ground of economy and efficiency and the emphasizing of the denominational idea, pleaded for a change. It is evident that the church is feeling the pressure from without. The tendency to centralization in business and politics is seeking to assert itself in this great religious body. After three hours' debate the whole matter was referred to the societies for further action. The *Springfield Republican* says: "Thus again has the Baptist body proved itself tenaciously individualistic, not in a strict sense a denomination, leaning as of old to the side of the masses — unduly so, say the disappointed promoters of a compromise measure. There is autocracy in the three societies, boards which fill their own vacancies, but the fear of deepening this, and by conscious act, was plainly the force which prevailed to govern the action taken yesterday. The

appeal to the great structural instruments of other religious denominations failed of effect. Here is a display of democracy and a fear of concentration that savors of times remote but strong and self-respecting, when the fear of God ruled the heart and the man was supreme in his sovereignty, watchful for a freedom hard won and dearly prized."

It is not for us to express an opinion as to which is the wiser course, but it is a matter in which we are profoundly interested for religious and patriotic considerations. Next to our own they are the greatest religious body in the land; they represent the most aggressive Christianity. They stand for freedom, justice, and the complete separation of church and state; every patriot and Christian will invoke upon them the Divine benediction, and wish them the largest success.

#### Death of Rev. C. W. Wilder

REV. CHARLES WESLEY WILDER, whose unexpected death, from pneumonia, last Friday at South Walpole, his new home, where he was making a most favorable impression and gave promise of large usefulness, we most regretfully chronicle, was born in Granville, Addison Co., Vermont, Feb. 22, 1837. Most of his early life, however, was spent in Lowell, Mass.



REV. C. W. WILDER

Being soundly converted in a glorious revival at old St. Paul's in that city, he was soon called to preach, and turned from the secular occupation in which he had been engaged to fit himself for the ministry. Having secured a good preparation for college, in the fall of 1861 he entered Wesleyan University one year in advance, in the class of '64. But as the war-cloud deepened and it became evident that a long struggle for freedom and union was upon us, his patriotic instincts and principles led him to enlist in Company G of the famous 6th Massachusetts Regiment, in which he served with gallantry and faithfulness for a year. Returning to college at the beginning of the fall term of '63, he fell back into the class of '65, in which he graduated, with an excellent rank, two years later.

Joining at once the New England Conference, he was stationed at West Medway, where he made a very hopeful beginning of his life-work. Accepting an appointment, however, in the following year as teacher of Latin and natural science in Newbury Seminary, Vt., he was transferred to the Vermont Conference, and there remained nine years — three years as professor, three years as principal of the Sem-

nary, and three years in the pastorate. Returning in 1875 to the New England Conference, he labored for six years at Cliftondale, Stoneham, and Oxford, struggling much with poor health, due to his army service. This compelled him, in '81 and '82, to take a supernumerary relation. He spent the time profitably at Webster and Dudley, where, in 1866, he had married Miss Jennie H. Davis, a cousin of Amasa Davis so long well known at Sterling Camp-ground, and of Mrs. Daniel Dorchester — a union blessed with three children of high character and now already well placed in life, blessed also with great happiness in every respect. Taking up the ministry again, with reinvigorated powers, in 1883, he spent successfully three years at West Medford, two at Leominster, five at Dedham, three at Wollaston, two at Holliston, and three at West Quincy, from which he removed last month.

Mr. Wilder greatly endeared himself to his classmates at college — among whom are numbered Drs. Joseph H. Mansfield, N. T. Whitaker, and James Mudge of this Conference, as well as Drs. W. V. Kelley, R. H. Rust, and W. W. Bowdish, and Profs. Rice, Atwater, and Westgate — his comrades in the army, his brethren in the ministry, the people of his pastorates, and a wide circle of personal friends. His manners were quiet and unassuming, and he was somewhat retiring by nature, so that his sterling qualities did not perhaps readily impress themselves at first; but his true worth was soon seen by those who gained his more intimate acquaintance. He was one to be counted on, always reliable, absolutely sure to do his whole duty as far as he knew it. Many souls in various places were converted under his labors, and every branch of the interests committed to him was well looked after. He adorned the ministry with a most godly walk and conversation that made every one feel a sincere follower of the Lord was there. Jesus he loved with his whole heart, and gave himself to His service with unremitting industry.

He was president of the "Society for Spiritual Research," a little company of Methodist preachers which for the last five years has met once a month at Bromfield Street, Boston, for the careful study of the Christian ideal and its practical realization in our complex modern life, and he was very rarely absent from its gatherings. He was adjutant of the Veterans' Association of the New England Conference, composed of those members who served in the army and navy during the Civil War, and he greatly prized its comradeship. For the past eleven years he has been biographical secretary of the Conference, and was intending in the months which he thought to be immediately before him to greatly extend his labors in this matter, that the records for necrological and other purposes might be absolutely complete and correct. Only a few weeks ago he was chosen chairman of the Preachers' Aid Committee of the Conference for the coming year, and had already presided with his customary equanimity and ability at two important sessions. As secretary of the Boston Preachers' Meeting for some time he fully met the demands of the position. In these and other relations how we shall miss him! The gap in our picked and chosen the long years cannot fill. He was one of our worthiest, measured by the heavenly standards. We had hoped for him another ten years of service in the ranks below. But God has seen fit to transfer him to a higher sphere, and we bow to that ever wise behest. His bereaved family, who are rich in the precious memories of his noble life, have our sincerest sympathy in their great loss.



## MAY

## In Japanese Couplets

JOSEPH COOK.

Bees honey-laden homeward go;  
The orchards blossom, white as snow.

The little leaves unfold their hands  
And bless the Lord of seas and lands.

The fishes leap, the thrushes sing;  
The southern winds the roses bring.

The lark ascends to heaven's gate;  
The slow kine rest and ruminate.

The chanting chimes of white cascades  
Sing day and night in mountain glades.

The poor frogs peep the world around,  
And God is glad to hear the sound;

The lowliest life, the loftiest stars,  
Are matched orchestral music bars.

The prairies laugh beneath the sun,  
The furrowed fields to fruitage run.

O blessed green of springing wheat,  
A vernal velvet, clean and sweet.

The heavens remember hungry man  
And send him seeds and winnowing fan.

The clouds drop showers with sudden ease;  
The icebergs melt in softened seas.

*Cliff Seat, Ticonderoga, N. Y.*

## PILGRIMS OF THE NIGHT

JAMES BUCKHAM.

THE migration of birds is one of the most puzzling secrets of nature. We know very little accurately and scientifically about it, for the excellent reason that the phenomena of these semi-annual pilgrimages are extremely difficult to observe. Birds as a rule migrate in the night, and at such a great height above the surface of the earth that, even in the brightest moonlight, they are seldom visible. The only intimations we have of their passage are the faint, eerie, swiftly-vanishing notes that float down to us through the air of a still spring or autumn night. And even these notes, as a discriminating writer on ornithology has pointed out, are of little help in determining the species of bird that may be speeding its way over us at the time, because they are quite different from the ordinary notes uttered while these birds are residents of our woods and fields. Any student of birds who has paid much attention to these voices of the night, in the migrating season, must have noticed how very much alike in general character they are—commonly a clear, thin, elfin whistle, short in duration, and rapidly repeated, with a sort of unearthly and phantom quality, as if the bird uttering it were in a state of ethereal frenzy, caught away like a spirit through great gulfs of space, and crying to its fellows half in fear and half in rapture.

Many species of birds, especially the smaller songsters, utter migratory cries which are practically indistinguishable from one another. If you happen to be lying awake on a lowery, still, warmish spring night (with your window open, I hope, for no genuine lover of nature is squeamish about night air), you will very likely hear many of these elfin voices out of the sky, beginning faintly, increasing rapidly in volume, and then dying as rapidly away. With the exception of such

large and coarse-voiced birds as the waterfowl, the cries of these aerial pilgrims will sound alike to your ear—the same tremulous, thin, clear, rather melancholy whistle, with that transcendent, unearthly quality. This fact has led some writers to query whether there may not be a universal migratory call among the birds of the air, familiar to and understood by all species of songsters, as a sort of rallying cry or exchange of greetings—just as men of all races use salutations that are so much alike as to be perfectly intelligible everywhere.

Be this as it may, we can evidently rely little upon the migratory cries of birds as a means of identifying species; and, as I have said, the flights being chiefly by night, and at a considerable distance above the surface of the earth, it is equally impossible to identify the various species of migrants by sight. The only way we can trace the courses of these flights, in spring and autumn, and determine the species of which they are composed, is to watch for the birds as they descend to earth in the daytime to rest and feed, and then compare records with other observers all along the line. Even in this way we do not get very accurate information of routes and dates of arrival, because there is always more or less confusion arising from the presence of partial or irregular migrants in various localities. Here in Massachusetts, for instance, we are growing more and more uncertain, owing to the relaxing severity of our winters, whether to class certain familiar birds, like robins and yellow-hammers and blue jays, among the migrants, or not. Certainly, an increasing number of such birds now remain with us for the greater part, if not the whole, of every winter; and we are at a loss to know whether the robin red-breast that we see on the first of March is the leader of the migratory vanguard, or only a bird neighbor who has remained with us, silent and secluded, all winter.

However, there is no doubt that the great majority of individuals, as well as of species, among the songsters are still migratory; and the main body of this great army does not return to us in the spring until early in May. The first and second weeks in May are the great "home weeks" for the birds. Then it is that the welcome tide of song and bright plumage comes surging back over our North Atlantic States in one mighty wave. It would seem, in some localities, as if the whole company of birds had arrived in a night, and stationed themselves before dawn in their accustomed places in the great orchestra, ready to greet the sun with a glorious burst of song when he should lift his face above the hills.

In spite of all vicissitudes of weather, we may look for our little feathered friends upon almost exactly the same dates, year after year. I find that my calendar of bird arrivals varies almost inappreciably from season to season. I have the robin down (for Massachusetts) March 15-20, and seldom fail to see or hear several of them thus early. The bluebirds and song sparrows come next, March 23-28; then blackbirds and fox-sparrows, April 1-5. These are the very early comers. They do not belong to the main body of the great army, which arrives late in April and early in May.

I find that the golden robin is the most punctual and unvarying of all the migrants I have observed. His date for Boston and vicinity is invariably May 10. If that day is sunny and favorable, I am almost sure to hear him somewhere in the elms about—but not before. The coincidence has become so marked as to be almost amusing.

The list of May arrivals among the songsters is a long one, and includes, for New England, the thrushes, wrens and warblers, all the swallows and swift tribe, the woodpeckers, phoebe, vireos, golden robins, king-birds, cat-birds, bobolinks, cuckoos, chats and finches. Nearly all these birds have wintered in the Southern States. Some, however, have gone as far south as Mexico, and a few to South America and the West Indies. Some of the very smallest birds make the longest migratory flights. Thus, a writer in the *Nineteenth Century* calls attention to a diminutive humming-bird, the flame-bearer (*Selasphorus rufus*), which breeds on the west coast of America as far north as Alaska and Bering Island, and winters in Lower California and Mexico, covering in each migration more than 3,000 miles.

Probably, three-fourths of our New England birds do not go farther south in the winter than the northern border of the Gulf States. Their line of flight has been pretty definitely traced, in both migrations. It follows the Atlantic coast in a broad belt, widening as it extends northward in the spring, and narrowing correspondingly in the fall. The Mississippi valley and the Pacific coast are the pathways of the other two great streams of feathered pilgrims in the United States. For some unexplained reason birds always shape the course of their migrations by large bodies of water—probably because of the guidance which these afford.

One other curious fact should be mentioned concerning our migrating songsters, and that is that the older male birds invariably go ahead, the females and younger birds following somewhat later. The reason for this has never been satisfactorily determined. We may assume that it is the desire of the males to somehow "clear the way" for the females—an expression of that gallantry or chivalry so noticeable among birds. I, for one, should be very loth to believe that the male birds hasten away first, as some men undoubtedly do, to have a good time among themselves before the arrival of their wives and children!

*Melrose, Mass.*

## WASHINGTON LETTER

CHEVY CHASE, ESQ.

I SEND you a copy of the Minutes of the 117th session of the Baltimore Annual Conference of the Methodist Episcopal Church; that is, the title-page tells that tale. And when you see the 1901 Minutes of the Baltimore Conference of the Methodist Episcopal Church, South, you will read the same legend, for our Southern brethren claim to be the original Baltimore Conference, and advertise their age accordingly, notwithstanding the very plausible contention that they did not begin to exist as a Conference of the Methodist Episcopal Church, South, until the close of the Civil War, nor the Methodist Episcopal Church, South, as an organic body until A. D. 1845. Discussions on these points is useless ex-



cept as recreation, but the tenacity with which these counter claims are held is significant of the wide differences existing between the Methodist Episcopal Church and the Methodist Episcopal Church, South, on questions of personal history. The growth of fraternity between us is delightful, but debatable questions are not few.

It may give you a dumb chill when you read, on page 23 of the Minutes I send you, the resolutions offered by two ex-presiding elders and one presiding elder, reciting that "there is grave doubt as to the correctness of the number of the sessions of our Conference as stated in the Annual Minutes since 1867," and providing for a committee "to investigate the subject, and to determine, if possible, when the first session of the Baltimore Annual Conference was held," etc. The Baltimore Conference of the Methodist Episcopal Church, South, was requested to appoint a similar committee for conference. An effort to strike out the second resolution failed. The words, "In the interest of historical accuracy" (a more succinct way of confessing the doubt as to correctness), were substituted for the preamble. The resolutions were adopted, but subsequently were reconsidered and defeated by a vote of 81 to 34. The Conference is still one hundred and seventeen years old—or younger. Who cares?

There were thirteen speeches by "visiting brethren," each one representing the most important department of activity in Methodism. Sometimes the visitor "strikes oil;" but the impression that the speech is copyrighted, and to do service elsewhere, chills the enthusiasm of the hearer. Moreover, it is often asked whether the good accomplished is commensurate with the expenditure of time and money. Dr. Neely's first visit was a success. Dr. Carroll's common sense and accessibility made a good impression. Dr. Buckley—well, he is always welcome. If he has his speech typewritten in New York before journeying hitherward, he is adroit enough to hide the fact. No one would guess it.

If you enjoy statistical tables, you will find some interesting matter for thought in the 1901 Minutes. The Baltimore Conference has an ideal statistician, E. T. Mowbray by name. If there are any inaccuracies in the columns, he is not responsible. He puts down what the pastors give him, sometimes correcting their additions. You will see that there are 5 districts and 183 pastoral charges in the Conference, 3,952 probationers (a decrease of 186), 45,631 full members (an increase of 785), 412 Sunday-schools (a decrease of one), and 53,766 scholars (an increase of 22%). The value of church property—420 churches and 136 parsonages—is \$4,188,862. The debt on the same is \$279,356—a decrease during the year of \$30,808. The sum of \$62,066 was paid during the year for building and improvement. You will notice that nearly one-third of the indebtedness is on the churches in Washington District (viz., \$93,491); all but \$7,525 is on Washington city churches. The debt on these city churches is over eight per cent. of their estimated value.

The Methodist Episcopal Church in Washington is not growing. The reasons therefor are variously enumerated by ministers and laymen. The city grows steadily, but Methodism does not keep up with the procession. Some of our wise heads believe that the establishment of the American University will strengthen the church; but the American University is not even fairly started yet. The trustees, at their semi-

annual meeting in this city on May 9, unanimously decided that the foundations for two new buildings—the Ohio College of Government and the Pennsylvania Hall of Administration—should at once be commenced. It is expected that the cornerstones of these buildings will be laid before the autumn, and the work pushed vigorously. This is right. As I have said to you before, the church is anxious to see the work begun. Methodism and Protestantism will build the American University if they can be persuaded that it is to be built. (If you detect the horns of an Irish bull in that remark, remember that many another Irish bull has tossed the truth in mid-air and exposed it to "general observation.")

Bishop Hurst is smiling. He steps along Washington streets with an air of satisfaction. He has toiled hard and long, and it is devoutly wished by thousands that he may live to see students by the hundreds drinking at the American University fountains. The Papists must not capture Washington. Will we permit such a catastrophe?

Before I close this letter, permit me to call attention to the changes made in the pastoral appointments. They will interest you in connection with your study of the time-limit question: 63 pastors went to new appointments, 46 returned for the second year, 33 for the third, 17 for the fourth, 7 for the fifth, and 3 for the sixth. It was a convenience to the presiding elders that these three brethren could return without friction. It is believed that in the case of two of them a change would not have been unsatisfactory. Their return for the sixth year argues nothing in favor of the removal of the time limit.

The map of the "old Baltimore Conference" you find in the Minutes is a copy of one found among the papers of Gen. J. S. Berry, for many years treasurer of the Conference board of stewards. His successor, James E. Ingram, Esq., very generously bore the expense of its publication in the Minutes. In the days of our fathers, moving frequently meant going from the upper counties of Pennsylvania to the borders of the State of Tennessee. The ancient circuit-rider verily had a chance to see the country. In our contracted territory and our much-divided circuits, the modern Methodist preacher on the Eastern seaboard has a comparatively easy time. Yet some of our young men, college bred and honored with academic degrees, think it a disgrace to be sent to a country circuit. I do not know how it is with you, but with us it is very difficult to make our cultured young preachers understand that the hardest work and the most isolated place are worthy of the best consecrated service. But more of this at another time.

## LOS ANGELES LETTER

"SAINT ANGELOS."

"SAINT Angelos" heard a remark the other day which made him resolve to send a communication to ZION'S HERALD. It was at the Los Angeles Preachers' Meeting, and was made by a lay brother who, having an abundance of leisure, is usually present. He said: "I have not seen anything from Los Angeles in ZION'S HERALD for a long time." It is natural for one to like to see his own name in print, and next to that to see the name of the place in which he lives, and allusions to happenings therein.

Our city and all this Southland during the past season has had the fullest influx of visitors so far which it has ever known,

among whom, from Boston, were Hon. Alden Speare and wife, and Rev. Dr. J. W. Lindsay, professor emeritus of Boston University. This writer met both of these gentlemen and had the pleasure of putting into the hands of the latter some late numbers of ZION'S HERALD and the *Christian Advocate*. How one does like to get hold of church papers when away from home; and how they are missed at any time, if the postman fails to bring them on the day they are usually delivered! "Saint Angelos" knows the time when his church papers are due, and always needs an extra supply of grace to possess himself in patience if they fail to arrive on schedule time. Query? How can Methodists do without church papers, or at least one, and that one the paper which, by its location, should have the greatest interest to them? I give it up. I know I couldn't.

Southern California has had a great winter. Our rains were quite abundant. The orange crop was superb, lemons ditto, and prosperity is on every hand. This city is having a rapid growth. Buildings are going up everywhere, including great hotels and great business blocks, and our outlook is full of hope. We are promised a new railroad to Salt Lake City; indeed, work is being done on it now. Our city Methodism, it is claimed, was never in better condition. Much of our present success is due to the splendid optimism and heroism of Bishop Hamilton. His coming to this coast was opportune. Providence was in it. He has won us. His successful leadership is recognized by the world as well as by the church, and he is loved, trusted, and honored by the people regardless of sect or party. For us here in Los Angeles he has been foremost in raising \$90,000 of the first \$100,000 endowment for our University, of which, by the way, Dean W. T. Randall, of Chaffee College, has recently been elected Dean. He is a son of the old Maine veteran, Dr. Daniel B. Randall, who died a year or two since, and who, I think, at the time of his home-going, was the oldest Methodist Episcopal minister in our connection. New Englanders get to the front even if they have to cross the continent to do so.

The new stone church at Pasadena grows apace and already gives assurance of its great beauty. The Sunday-school room will be ready for occupancy by July 1, and the entire structure in the fall.

An item which Bostonians will be interested in, is the statement that the Raymond Hotel, burned some years ago, is in process of rebuilding, and will be ready for occupancy another season. It will be larger and finer than ever.

My pen is eager to write of the President's visit. He has seen our city, and we have seen him. His coming was an event. Great preparations had been made, and the full program was carried out here. The throngs were immense; the floral and other decorations beautiful, the enthusiasm unbounded, the parade gorgeous, the Chinese part of it unique, and the whole affair a delight. How any public functionary could make a better impression on the masses than did the President, I cannot conceive. His public utterances were admirable, his manner winning, and his spirit delightful. He conquered his enemies, and drew his friends closer to him. He was driven to the residence of Mrs. Gen. John C. Fremont, and thoughtfully paid his respects to the aged and honored invalid. The Methodist Preachers' Meeting appointed a committee to give him greetings and assurances of respect and good-will, which was done. This



nation has reason to be proud of its Chief Magistrate and of his devotion to the dear woman — his wife — whose ill health is such an occasion of anxiety to him, and to the multitudes who honor him as the President and love her as the first lady of the land — each worthy in character as well as in other qualities of the place they occupy.

The next great event on this Coast will be the International Epworth League Convention. San Francisco is the focal point, but multitudes will visit Los Angeles. The local committee here is busy, and everything possible will be done for the pleasure of the guests. The Chamber of Commerce will give a reception on Saturday night, July 13, to the visitors, and a great mass meeting will be held Sunday afternoon, the 14th, in the First Methodist Church.

### OUR NEBRASKA LETTER

"RANGER."

At the First Church, Omaha, on the evening of April 14, there was unveiled a tablet, erected to the memory of the late John McQuaid, who was for three years pastor of the church and whose untimely death occurred two years ago at the age of forty. The church was filled with his friends who came to honor his memory. Eloquent addresses were made by Dr. Hipple, on behalf of the congregation, and by Hon. W. F. Gurley for his friends outside the church. Mrs. McQuaid, who now lives at Argentine, Kan., was present. The tablet was made by Cox Sons & Buckley Co., of New York, and is an artistic creation. It is solid bronze, mounted on marble, and bears this inscription:

In Memory of  
REV. JOHN MCQUAID, D. D.  
For Three Years  
PASTOR OF THIS CHURCH.  
Who, while Serving it, Departed this Life  
March 29, 1899, aged 40 Years.  
"A Helper of Men."

During Passion Week Rev. Dr. Hirst held service every evening at this church, also on Good Friday, in which he was assisted by Dr. Jennings, presiding elder.

The annual report of the Omaha Hospital shows an unusually prosperous year. There is room for only 33 regular beds, but so crowded is the building at times, and so persistent are the applicants for admission, on account of the high reputation of the institution, that cots are frequently placed in halls and every spare corner. For the year ending March 1, 1901, 898 patients were received, and there were 23 deaths. Of the total number 580 were pay patients and 318 free. The visiting deaconesses made 1,645 calls, in addition to a large amount of other work. The Hospital and Home has just closed its tenth year, and President Delamater in his report aptly stated that "A hospital had been established that had risen from nothing to an institution worth, counting cash, subscriptions, and personal estate, the sum of \$45,000; that has a force of thirty-five deaconesses and nurses, one male corresponding secretary, four women helpers and two men helpers, with a pay roll of \$262.86 per month and a rental roll of \$116 per month for the buildings, rooms and ground it occupies and uses." Plans for a new building are now being considered, but unless some unusual good fortune befalls them soon, they will hardly attempt to build this year, as one of their rules is not to go in debt. They already own one of the finest sites in the city.

Rev. Dr. J. F. Berry, editor of the *Epworth Herald*, recently visited Nebraska.

On Saturday evening, April 27, he lectured at Trinity Church, Omaha. The following morning he preached there, and in the afternoon met the Junior Leagues of the city in the same church. That night he preached in First Church. On Monday night he addressed a meeting of the Leagues of the city at First Church, and on Tuesday went to Blair to attend the Omaha District Conference of the Epworth League. While in Omaha he was tendered a lunch by the Commercial Club. In his address to the Leagues of Omaha, which was in the nature of a "heart-to-heart" talk, he said of the successful League: "It is one that recognizes a brother in every young man and a sister in every young woman, regardless of the clothes they wear, the street they live on, or the house they live in." Also "that its members believe in their own church." He finally said: "I believe the time of great religious campaigns has passed, and that now and hereafter people are to be saved to Christ's kingdom one by one. What we want is less religion of the brass-band type, less proclamation from the housetop, and more men and women baptized in the fire from above, who will go to the people, get near them, and stay by until they win them to Jesus Christ." The Blair Conference was addressed by a large number of able men. Rev. Dr. D. K. Tyndall, of Omaha, spoke on the "Progress of the Twentieth Century Forward Movement in the Tenth General Conference District;" Rev. J. A. Anderson, of Omaha, on "How to Secure our Benevolent Collections;" Rev. Dr. Sanderson, of Fremont, "Is This an Age of Faith?" The music was furnished by the choir of the church at Blair.

The Wesleyan Male Quartet of Lincoln was given a reception at the University, April 15. This organization has been on a concert tour since January 1, on which they have visited many Eastern cities, meeting with most favorable receptions, also winning very commendable reports from the critics. They have already booked a number of return engagements. They are under the direction of the Central Lyceum Bureau of New York.

The annual conference of the W. F. M. S. for the Lincoln District convened in Grace Church, Lincoln, Monday, April 15. Miss Rebecca Watson, for eighteen years a missionary to Japan, was the principal speaker.

As Council Bluffs is only across the river, and we are so close and neighborly, it is hard to remain on our own range. There are two bridges spanning the river here, and there is so much good grazing in the vicinity of Broadway Church that, as we never see any Hawkeye news in the *HERALD*, we do not feel that we are trespassing. On account of continued ill-health, Rev. Myron Waddell has been compelled to retire, and is now seeking rest and recuperation in Southern California. The ministry loses a strong preacher while he is out of the ranks. In his place at Broadway Church, Rev. W. J. Calfee, from Huron, South Dakota, has been appointed. This gentleman has entered upon his duties with vigor and earnestness, and has brought some ideas and methods into action on his own account which mean large success. Because the church is burdened with a large debt, the official board has never been willing to expend a cent for any improvements or progressive features which they did not think were absolutely necessary. The result was, they had no music, and the young people were drifting off to other churches where they had more attractive and helpful fea-

tures. Some of them actually came to Omaha and sang in the choir of First Church. One of the first things Mr. Calfee did was to employ, on his own responsibility (since he could not get his officary to do it), a choirmaster. A choir was organized of about twenty-five of their own people. They went to work and rehearsed, and the first Sunday they gave a musical program the church was filled — the first time in four years. Their new choir worked up a very creditable Easter program, and Mr. Calfee preached, and they sang to large and delighted congregations both morning and evening. Broadway is a large, attractive and churchly edifice. It is the largest Protestant church in the city, and if Mr. Calfee can get the proper support from his official board, he will make it the leading church, and, in addition, will keep his own young people at home. An architectural blunder was made in placing the organ in one corner of the church. He hopes to be able to move it to the centre of the chancel where it belongs; and when this is accomplished, an ugly feature of the interior will be removed, and the church will present a proper and symmetrical appearance.

### EMANCIPATION

[Written by the late REV. DR. MALTBY DAVENPORT BABCOCK, sent to Rev. Dr. A. F. Beard, secretary of the American Missionary Association, and received on the same day that announcement of Dr. Babcock's death was cabled to this country.]

Why be afraid of death as though your life were breath?  
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.

Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead

Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?

Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind,

A day, and you will meet — a night, and you will greet!

This is the death of Death, to breathe away a breath

And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear,

And work, nor care to rest, and find the last the best.

### ADVANTAGES OF TRUCKING

[From the Contributors' Club, *Atlantic Monthly*.]

"NOW, there is Tracey, the truck-man," suggested the Talker. "I suppose Tracey has done more for this town than any young doctor, lawyer, or minister in it. Why, before Tracey went into the furniture and piano-moving business, you couldn't get a bureau moved across the street without having all the casters knocked off. And as for pianos, no one ever thought of playing one after moving. Now, when you want anything moved — from one end of the town to the other, or over to the next county — just at the appointed minute up drives Tracey's big yellow van; and your piano or sofa or cooking stove is handed out as carefully as if it were the Queen of England; and



off it goes, safe under cover, with no disreputable legs or stuffing exposed to a heartless public. Tracey has been in the business five years. When he was through high school, his father wanted him to go to college. But he didn't care much for books; he was a big, strapping fellow, fond of horses and outdoor life. He told his father he would rather have the college money to set him up in the moving business. So the old gentleman gave in finally, and bought him a good pair of draught horses and a big wagon with fancy lettering. He did the thing up in good shape. I suspect that it was young Tracey, though, that put him up to the ring trimmings on the harnesses. But that truck wagon, I tell you, when they got it going, was an object lesson to the town. Of course everybody laughed, and said all that style wouldn't last long; it was too fine for business. But I noticed that everybody hired him. It was the novelty first; and after that wore off, folks had found it was rather pleasant, after a moving, not to have to wander around the house with a splinter, trying to fit it in for a leg or an arm or a back to something. So they kept on hiring him. He has six pairs of horses, and as many wagons. They send for him for miles around to do any fancy moving. Makes money? Yes, it looks like it. Of course there are other truckmen; but they have to keep their teams better, and treat your furniture a little less like cord wood. All the work horses in town are better cared for than they were five years ago. It may be Tracey, and it may be the climate. It does you good to see him come driving along, beaming down on everybody out of that big yellow ark. He has found his niche in life, it ever a man did. Stranahan was saying the other day: 'What a pity Tracey never had a college education! With his ability, he might easily have been a college professor.' Now, as I see it, Tracey has enough in him to make half a dozen average professors and have something left over for trimmings. I should hate terribly to see all that good stuff sitting around in a professor's chair, or waiting on a footstool for the present incumbent to die—my piano, meanwhile, bumping down the front steps. Well, what I was getting at is, that if half the young fellows whose fathers are wasting capital on them could be set up in some business they really like, it would be a good deal more comfortable for them and for the rest of us. It is respectable enough to buy your boy a ranch off in Texas or some remote corner. Why not a trucking business right here in town? I look to see young Tracey do more for this town in the next twenty-five years than all the college graduates that come into it—by just minding his own business."

"Yes, it's all very well to talk. But how would you like your boy, if you had one, to be a workingman?"

"My boy?" responded the Talker. "Why, if I had a boy, young man, I'd be almost willing to work myself, don't you know?"

### Manna

A WRITER in the *Sunday Magazine* shows that manna, which has long puzzled the scientific world, is now almost conclusively proven to be a well-known and most remarkable lichen. Several well-authenticated instances are known of this lichen falling in showers, sometimes to the depth of several inches. Whether thus deposited as rain, or gathered in its natural state, it is a valued article of food in Eastern lands. It contains a large amount of starch, and is consequently very nourish-

ing. But the most curious thing about this lichen is that it really consists of two plants. One is a fungus which through lack of exercise has lost the power of making its own food. The other is a tiny green plant which fixes itself upon the fungus and supplies it with nourishment in return for protection and moisture. — *Standard*.

### ZACCHEAN CONVERSIONS

REV. O. W. SCOTT.

CONVERSION has been described as "right-about face," and such it was with Zaccheus of old. He made "reparation," thereby proving the genuineness of his conversion. He had, doubtless, acted dishonestly with many upon whom he had levied taxes, and he was ready to "restore him fourfold," even. A pocket-book conversion seldom needs to be questioned.

Zacchean conversions are not unknown in these modern times. Several have come under my own observation. These parties are long since dead, having lived in the faith, and died in triumph.

While pastor in a certain New England city, during a very gracious revival, a man, probably sixty-five years of age, knelt at our altars. His face was hard and selfish, and one looking at it would say, "He is a hard-headed man," even before knowing a word of his history. His reputation in that city was fully borne out by his character. He was a regular Shylock, accumulating his shekels with the utmost greediness. But he repented and was saved. How did we know? He made reparation, and without delay. There was a "widow in that city," to whom he went and made this confession: "While your husband was alive, I cheated him out of twenty dollars. I have now come to restore it, and I have brought you a barrel of flour besides." The money and flour were placed in possession of the widow, and "Zaccheus" went on his way rejoicing, for "salvation had come to his house."

While a pastor in one of the Middle States, a choice Christian brother gave me an account of his conversion. He was "struck under conviction" while listening to a sermon preached by Bishop Bowman at an Annual Conference. He retired to his home to pray, and was soon rejoicing in sins forgiven. That night he began to think of his business. He was a wholesale grocer. The more he thought, the more he was troubled. Certain things suggested themselves in connection with that business that must be changed, or he could not remain a Christian. To change them would expose him before all his clerks. Could he endure the humiliation? For three nights he tossed on his pillow without sleep. The conflict with Satan was fierce. But "Christian" triumphed through the "sufficient grace" promised. The third day morning found him in his store bright and early, with a godly determination in his face. That day all false labels came off the boxes, and those telling the exact truth were pasted on. There were fewer boxes of "pure" spices in that store the next day, but the man at the head had a clear conscience and happy heart. "Salvation came to that house." Such reparation, such personal humilia-

tion, often mark and emphasize sincere repentance and genuine conversions.

Malden, Mass.

### THANK OFFERING COLUMN

Edited by PROF. J. M. BARKER.

THE Twentieth Century Thank Offering Commission of the New England Conference, at a largely attended meeting on Monday, May 20, reviewed the recent action of the Annual Conference, and considered plans for further action during the summer and autumn. The committee on the educational part of the campaign presented an encouraging report. The cause of education has been definitely presented and thank-offerings solicited in one hundred of the Conference charges, and is being presented this month and the next in the remaining charges. It is proposed to devote a special service to the general cause at each of the camp-meetings during the summer. The question of holding a laymen's convention, to include particularly all laymen appointed upon the local commissions, is under consideration. It is hoped that if any of the lay workers particularly favor such a convention, or have any suggestions as to advantages that might be secured through it, they will communicate with President Warren, chairman of the Commission, or with the editor of this column. Provision was made at the meeting for a more systematic report of the progress of the canvass.

#### Twentieth Century Thank Offering Report

Gifts and Subscriptions to Universities and Colleges:	
For New England,	
Boston University,	\$130,000.00
Wesleyan University,	70,000.00
	\$200,000.00
Gifts and Subscriptions to Seminaries and Academies:	
East Greenwich Academy,	\$9,791.00
East Maine Conference Seminary,	2,225.00
Lasell Seminary for Young Women,	1,000.00
New Hampshire Conference Seminary,	200,000.00
Wesleyan Academy,	17,500.00
	\$230,516.00
Gifts and Subscriptions to Universities and Colleges throughout the United States,	
	\$4,066,944
Gifts and Subscriptions to Theological Schools,	
	60,000
Gifts and Subscriptions to Seminaries and Academies,	
	709,380
Total,	\$4,776,324
Summary of Twentieth Century Thank-offering to date:	
Debts paid on Church Property,	\$5,001,000.00
Gifts and Subscriptions for Education,	4,776,324.00
Charities and Philanthropies,	1,020,000.00
Church Extension Loan Fund,	128,501.00
Conference Claimants,	186,265.00
Missions,	6,000.00
Grand Total for Thank-offering,	\$11,118,090.00

The New England Commission for the Twentieth Century Thank Offering has decided to recommend the following objects for special consideration: Wesleyan Academy; Wesleyan University; Boston University School of Theology; Boston University College of Liberal Arts; Preachers' Aid Society of the New England Conference; Bareilly Theological Seminary; Harriet Warren Memorial College at Lucknow; Medical Mission Building, Boston; Thank-offerings to Pay Church Debts; New England Deaconess Home and Training School; Deaconess Hospital; Boston Missionary and Church Extension Society.

Pastors or people having any items of interest bearing on any of the above objects of benevolence will please forward them to the thank-offering editor, 43 Ashton Park, Newton Centre, Mass.

There is no saving a soul except by making it feel its need of being saved. — C. H. Spurgeon.

## THE FAMILY

### AN OLD PARABLE

A sower went forth to sow.  
On his cheek was the health-lit glow  
Of the young and strong,  
And the life that is long,  
And the brain that is swift to know.  
He had no measure  
To gage his pleasure,  
But, sowing his seeds  
Of designs and deeds,  
He had little care  
Was it wheat or tare,  
Which he sowed broadcast  
In the earth. At last  
Thick and strong were the seeds.  
Alas! they were only weeds.

A sower went forth to sow.  
In his heart was the faith-fed glow,  
And the love and zeal  
Of the men who feel  
That only the best should grow.  
He sowed for others,  
All men are brothers;  
And fair were the seeds  
Of designs and deeds,  
Which with pains and care  
And in earnest prayer  
He sowed broadcast  
In the earth. At last  
His fields were filled with the best,  
And earth, rain, and sun did the rest.

A reaper with low-bowed head,  
And heavy, reluctant tread,  
Was forced to stand  
On his weed-spoiled land,  
Which none might reap in his stead.  
Too late repentings,  
Regrets, lamentings!  
The crops from the seeds  
Of his evil deeds,  
To his shame and sin,  
Must be gathered in.  
He turned with pain  
From the task, but in vain  
Did he loiter, struggle, or weep.  
That which he sowed he must reap.

In harvest, when fields were white,  
A reaper went forth in the light,  
And the radiant morn  
And the golden corn  
Filled his soul with a strange delight.  
There was no weeping  
In his glad reaping;  
But wonder at wealth  
Which had come as by stealth —  
For his sheaves were great.  
Then his heart, elate,  
Asked the angels, Why?  
And their low reply  
Was heard by his ears alone —  
"Thou art reaping what thou hast sown."  
— MARIANNE FARNINGHAM, in *Christian World*.

### Thoughts for the Thoughtful

Apple blossoms, billowy brightness  
On the tide of May,  
Oh, to wear your rose-touched whiteness!  
Flushing into bloom with lightness  
To give your life away!  
— Lucy Larcom.

If the power to do hard work is not talent, it is the best possible substitute for it. — Garfield.

"Our own closed eyelids are too often the only ones between us and the ever-shining sun."

You can no more filter your mind into purity than you can compress it into calm-

ness; you must keep it pure if you would have it pure, and throw no stones into it if you would have it quiet. — Ruskin.

He who floats with the current, who does not guide himself according to higher principles, who has no ideal, no convictions — such a man is a mere article of the world's furniture, a thing moved instead of a living and moving being, an echo, not a voice. — Amiel.

First fill yourselves with the spirit of good deeds, . . . then shed abroad — then you must shed abroad — the influence of that thing which is in you, a part of your very life. Much as we may need to fill the sphere in which we move with what is best and brightest, we more need to first fill ourselves, and then we shall fill our sphere. Become sweetness and light, and we give them inevitably. — J. F. W. Ware.

As carnations betray their location in a room, even though they are hidden from our view, so a human life lifted by some great need into the larger dependence upon God becomes fragrant with that which men recognize instinctively to be the reflected glory of God. — Rev. Henry T. Colestock.

Unless we "rejoice in the Lord," how can we, "through the long work-day of life, still chant our morning song?" Joy that sprouts by the rilllets of April is dead when August comes. He only who is planted by the rivers of water has the unfailing fruit of seasonable joy. Let there be no sap in a man's gladness but that which flows from "the things which he possesseth," and how easily is his moisture turned into the drought of summer. Be joyful in the Lord. Emulate old Habakkuk. He was no dry-weather Christian. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." — MALTBIE D. BARCOCK, D. D., in *S. S. Times*.

Set a golden statue, by Phidias, before a child; and he sees a mass of brilliant color; before an avaricious eye, and it glows over the stately embodiment of so much cash; before a devotee of anatomy, and he finds a revelation of so much bodily proportion; before a mineralogist, and he perceives so much chemical and mineral truth; before an artist, and he gazes on so much skill and beauty; before a man of moral insight, and he discerns the grandeur of a God transfusing its substance, pouring over the brightness of its limbs, controlling its symmetry, breathing in undrainable suggestiveness from its face. . . . So it is in the world. — Thomas Starr King.

There is a world of comfort in the thought that all days are not alike. If today is a day of suffering and discouragement, or of defeat and humiliation, tomorrow, or the next day, or the next, is almost sure to suffer a sky-change. The weather is bound to shift. It cannot rain always, any more than it can shine always. Think of that when you are under any manner of cloud. It is our forgetting it that makes these transitory clouds so much more portentous and saddening than they need to be. — James Buckham.

Nice and scrupulous conformity to the Divine Will is the distinctive mark of the Christian. And his acquiescence will be cheerful, like that of an affectionate and beautiful child who anticipates the parents'

wish. As Theodore Parker used to say, "When I see the inevitable I fall in with it." We may be reluctant at first, and our acquiescence may lack cheerfulness and enthusiasm, but the longer we travel the narrow way the brighter it becomes. The best of the wine is at the last of the feast. The One who walks in advance of us reaches back His hand to help us over the difficult places, and every now and then He speaks an encouraging word to us. We come more and more into Faber's way of thinking:

"I worship thee, sweet Will of God!"

— Rev. Dr. Edward Judson.

If I could live to God for just one day,  
One blessed day, from rosy dawn of light  
Till purple twilight deepened into night —  
A day of faith unflinching, trust complete,  
Of love unfeigned and perfect charity,  
Of hope undimmed, of courage past dismay,  
Of heavenly peace, patient humility —  
No hint of duty to constrain my feet,  
No dream of ease to lull to listlessness,  
Within my heart no root of bitterness,  
No yielding to temptation's subtle sway —  
Methinks, in that one day would so expand  
My soul to meet such holy, high demand  
That never, never more could hold me bound  
This shrivelling husk of self that wraps me round.  
So might I henceforth live to God alway.

— Susan E. Gammons.

### AUNT MARTHA'S SPRING TONIC

MYRA GOODWIN PLANTZ.

"NANCY, you need something bitter. You look white-livered and peaked. I always give my folks bitters in the spring," said Mrs. Noble, looking keenly at her delicate-looking daughter-in-law.

"Something bitter!" thought young Mrs. Noble. "That is all I have had since I had to leave my pretty city home and slave where I am not appreciated;" but she was too loyal to her husband to say this. "I am a little tired from house-cleaning, mother, but I'll soon be better," she answered.

"You haven't any muscle. The idea of a grown woman never having washed or cleaned house before! Fred has me to thank for getting you so you can work as his mother has always done. Now I'm going right home and make you some bitters that will tone you up before the summer work comes on."

With the kindest intentions the good woman started for the big farmhouse, and the young woman in the cottage sat down and lifted up her voice and wept, though not as Ruth, over her mother-in-law.

"What, a spring freshet in May?" said a cheery voice, and Aunt Martha's plump figure and radiant face filled the little kitchen with sunshine.

"O Aunt Martha, did you come as a ministering angel?" cried Nancy, hugging her dear relative joyfully.

"No, I rode over in the stage from the train. What a lovely little home you have, and what a beautiful view of the prairies and the distant hills! How thankful you must be that Fred's father and mother worked and saved enough to let Fred share this beautiful farm!"

"No," acknowledged Nancy, "I have only thought of the hardship of his breaking down when he was so highly educated and successful in his profession, and we both so well adapted for city work. I'm no good as a farmer's wife. I nearly die



trying to keep pace with these hardy women, and don't have strength enough left to enjoy my baby and husband."

"You are trying to let others plan for you, and not take God's plan," said Aunt Martha.

"But I want mother to approve of me," said Nancy.

"You want God's approval first," said Aunt Martha. "I've found two reasons for your poor health before I have taken off my bonnet."

"The first is that I am not thankful for so many blessings," said Nancy, humbly.

"Yes, we'll begin there in our spring tonic. You can't imagine what vigor would come to you if you were filled with thanksgiving over Fred's getting well, even on a farm, and over a healthy baby, and the fact that you can have your own little home."

"Very closely superintended from the big house," interrupted Nancy.

"Yes, by a mother who tries, in her rude way, to be helpful and make you prosperous, and who needs a patient daughter."

"I see, auntie. I'll begin to study thankfulness. But how can I lift tubs and beat carpets?" asked Nancy.

"Don't try that, dear. That woman picking up sticks in the lane would be thankful for your heavy work, and you could more than make it up to your husband in the cheer a rested wife gives," said Aunt Martha.

"I overwork because I want to please mother, who cannot understand that I was not brought up to these things that bring me suffering. I'll try your way, auntie. Now, as soon as you are rested, I am going to take you down to see Fred. He is none too fond of putting in corn, and would like to have me run down there, but I feel that I ought to be cleaning or at the sewing machine, as other thrifty country wives are at this time of day."

"Never mind other wives, dear," said her aunt. "Find out what is best for you — plenty of sunshine and fresh air, and an occasional rest on the lounge. Oh, how sweet those apple blossoms smell!"

"We have wild flowers in the meadow and in what they call woods in this prairie land. Oh, May is a poem here if one dares to stop work to read it!" said Nancy, with enthusiasm.

Aunt Martha said little, but managed to get her young niece out where the flowers were blooming and the birds singing until some of the old bright color had returned to her cheeks.

One afternoon they were sitting under the faint shadow of the blossoming grapevines with the Noble "yearling" rolling in the soft grass at their feet, when Nancy said: "But every one cannot get out in the springtime as we are doing, auntie. Many worn-people must go wearily on their way as the days grow hotter."

"Nancy, I learned a sweet lesson one Easter time that has never left me," said Aunt Martha. "I took the renewing of nature into my own life. I asked God to give me more abundant life, as He was giving it to the world around me. He alone is the source of life. I took His promises of health and strength as my own, and determined, as long as I lived, that I would drop all worry and give my life anew to God in the springtime, taking

in all of His beauty I could get. Last year I was nursing a sick friend in a tiny city flat. All I had to remind me of spring was one stunted tree in the back yard that belonged to six families. I enjoyed that tree, bravely putting out its leaves, and at last a few blossoms. I enjoyed the bit of blue sky overhead, and the children happy in the street, and once a week a glimpse of the park. When I longed for the country I looked up and said, 'Lord, all my springs are in Thee! Refresh me by Thy spirit as much as others by Thy sunshine and pure air!' And I did not lose my spring refreshing. Of course it is a time of putting away old things and getting new ones. Why not of seeking new spiritual beauty, Nannie? While we are so anxious to get dirt out of our homes, and to prevent moths, why not think about getting rid of some of the disagreeable traits in our own hearts?"

"I've a lot," laughed Nancy — "impatience and pride among them."

"No matter what, they are like weeds, and the Heavenly Gardener can take them out and plant flowers instead. Everything in housekeeping and outdoor work makes one think of growing more like Christ in the springtime."

"You have obtained that new life, but can I?" asked Nancy, softly.

"Yes, dear, trust for it every day — the sweet, Spirit-filled life. Don't keep looking into your heart to see if the seeds are growing. Say each morning, 'Come what will, I must grow strong in Christ today'; and at night thank Him for having grown, whether you feel you have or not. Don't try to grow. Just rest in Him about it."

There was a new sweetness in young Mrs. Noble's face before Aunt Martha went away. Together they had marked in the Bible the promises of help and strength and life, and Nancy felt she had these to lean upon. She found great help in following Aunt Martha's example of silent prayer: "I take Thy patience now;" "I take Thy strength for this work;" "I take Thy peace for this annoyance."

"Nancy, I found that, after all my work, you did not take my bitters," Mrs. Noble said one day. "But I don't mind, for it was clear your aunt brought you a spring tonic."

Nancy hesitated. Would her practical, unsympathetic mother-in-law understand her?

"Mother," she said, in a trembling voice, "auntie helped me some by getting me out in the sunshine, and showing me I ought not to try to do heavy work, but the tonic was to lean on God every moment and believe that He sent everything just right and that strength came for each day."

"Well, Nancy, I must say that when Fred wrote he was coming home with such a sweet Christian wife, I said, 'Now, pa, we will have help from the children. We have worked so hard we have sort of let go religion. It ain't easy in the country where work is so pressing, and with little help from meetin's. But I've said to pa since, 'They ain't any better than we be. They fret and worry and pine for something better, and when Nancy gets my age, she will scold as much as I do.'"

Then this overworked mother-in-law had hoped for heavenly help from her new daughter, and had been disappointed!

"I haven't been living as I ought, ma, but I hope we will help each other to be Christians as well as to be good housekeepers," said Nancy, putting her arms around the old lady and kissing her.

"I guess I have been a little hard on you, I was so anxious to lay up for Fred. Every one can't do heavy liftin'," said Mrs. Noble, much softened.

It flashed through the young woman's mind that though Aunt Martha could not lift a boiler of clothes, she had lifted some heavy burdens of another kind.

Appleton, Wis.

## TWO RELIGIONS

A woman sat by a hearthside place  
Reading a book with a pleasant face,  
Till a child came up with a childish frown  
And pushed the book, saying, "Put it down."

Then the mother, slapping his curly head,  
Said, "Troublesome child, go off to bed!  
A great deal of Christ's life I must know  
To train you up as a child should go."

And the child went off to bed to cry,  
And denounce religion — by and by.

Another woman bent o'er a book  
With a smile of joy and an intent look,  
Till a child came up and jogged her knee,  
And said of the book, "Put it down — take me."

Then the mother sighed as she stroked his head,  
Saying softly, "I never shall get it read;  
But I'll try by loving to learn His will,  
And His love into my child instill."

That child went to bed without a sigh,  
And will love religion — by and by.

— *Ram's Horn.*

## TOM'S AWAKENING

IN one of the suburbs of Boston lives a boy whom we will call Thomas Stone. He is a lad of about sixteen, quick, intelligent, and an only son. From his earliest childhood he remembers that, whatever happened, nothing was allowed to interfere with the daily family prayers.

His father is a well-known merchant, of definite and well-fixed religious ideas. Every morning after breakfast the whole family, guests, servants and all, assemble in the drawing-room. There the head of the family reads a passage from the Bible, and then offers a simple petition, which invariably concludes with the Lord's Prayer, in which the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done. But his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans — punishments, rebukes — but could do nothing to check this spirit of revolt. Finally, one morning just after prayers, while the family were all present, he said: "My boy, you are now sixteen — old enough to take a prominent part in the management of the home — and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise, and flushed deeply. But he had courage, and so said, with apparent composure, "All



right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father, gently.

Tom read the Bible very well. Then they all knelt down and followed him as he led them in the Lord's Prayer. It was noticed that his voice became more unsteady as he went on. Finally, when he came to "and forgive us our trespasses as we"—he burst into tears, and, jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but did not know what. He gave the lad time to compose himself a little, and then followed him upstairs. He leaned over and patted his boy upon the head:

"What is the matter, my son? Tell me all about it. I will help you."

"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You had better tell your teacher today, Tom."

"I will, I promise you!" was the emphatic answer. Then, raising himself, he looked his father in the eye, and said:

"I don't see how any one can pray aloud before people unless he can wash everything off the slate and know that it is clean."

Much moved, his father laid his hand upon his shoulder. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one cannot go to his Heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean and helps to make it clean that it draws us nearer to God and makes us better."—*Youth's Companion*.

### The President and His Wife

A WASHINGTON correspondent of the New York *Evening Post* throws light upon the question that has doubtless been raised in many minds as to how it came to be that Mrs. McKinley, in the delicate state of her physical health, entered upon a journey so trying as that in which she has accompanied the President. This writer states that it was because of her own intense desire to be of the party. He says that she was advised that it would be dangerous for her to incur the strain, but that she insisted upon going. President McKinley, who is one of the most considerate and devoted of husbands, yielded to her wishes, and, after her illness came on, he gave up the most of his time to her. It is thought that the President had an important agency in bringing about her recovery. He is said to exercise a kind of hypnotism over her when he chooses to employ his power, and "her physicians have freely admitted that, in certain crises, his sheer personal force has accomplished what their art could not." Mr. McKinley, a kindly man by nature, is especially so in his conjugal relation.—*Boston Herald*.

### Her Wifely Tribute

[Mrs. McKinley, in an interview at New Orleans.]

DO you know Major McKinley? Ah, no one can know him, because to appreciate him one must know him as I do. And I am not speaking now of Major

McKinley as the President. I am speaking of him as my husband. If any one could know what it is to have a wife sick, complaining, always an invalid for twenty-five years, seldom a day well, and yet never a word of unkindness has ever passed his lips; he is just the same tender, thoughtful, kind gentleman I knew when first he came and sought my hand.

I know him because I am his wife, and it is my proudest pleasure to say this, not because he is the President, but because he is my husband.

I wish that I could have seen him yesterday; I love to see him among the people whom he seeks to serve so faithfully. But I read his speeches this morning. I read all his speeches. I only wish I could help him as I should.

He is so kind, so good, so patient. He gives me all the time he can; he never forgets me, no matter how busy he is. But I will be glad when he's out of public life; I did not want him to run a second time. I thought he had done enough for the country, and now I know that he has done enough, and when his term expires he will come home and we will settle down quietly, and he will belong to me.

### NIGHTFALL AT SEA

CYRIL A. HERRICK.

No more in wrath the ocean heaved; the wind had fled away;

'Twas peaceful and 'twas silent all, for 'twas the close of day.

And at the place where sea and sky were merged into one,

In glory changing sea to fire, slow sank the gorgeous sun.

The light and fleecy clouds above were clad in such array,

Their glory in the least to tell man knows not words to say.

They grouped themselves in graceful curves aglow with radiant light,

Which even awed to slackened pace Day's close pursuer, Night.

The wonders of the world above were seen again below,

Reflected in a sea of glass, though with a softened glow,

Save where the sun a dazzling path implanted in the sea,

Which seemed a way to heaven, made for souls from earth set free.

The clouds on high at length changed slow into a sober gray,

And Darkness followed quickly on the dying lord of day;

And with a joy malignant he took sway o'er all the world,

And laughed to think that light was gone and Day's bright banner furled.

Again, with anger impotent, he saw his power fast flee;

He saw a milder radiance, which lighted all the sea.

He gave a murmur and a sigh, and fled away once more—

The moonlight whitened all the sea, and silvered all the shore!

Dorchester, Mass.

### W. F. M. S. Notes

—The woman's school connected with the Bareilly Theological Seminary has just received the necessary money for a building in which to carry on its excellent work, from a generous layman in Pennsylvania. Forty-two women, all wives of the students, are here being trained to prepare for assisting their husbands in their pastoral work. The missionary writes: "They are learning to give, though their income is only \$3 a month for the whole family. They give a few cents of this monthly to their pastor, and a cent or two to their missionary society, and there are other things to which they are asked to give."

—From Foochow: "The proclamation issued by the viceroy, permitting missionaries to return to their stations in the

interior, and calling upon the people to protect them and help them in their work, was received with great joy and praise to our Father for His wonderful care over our work and workers in this province. Misses Hartford and Bonafield are at Kucheng." There were eighty girls in the school there last year. Two fine young women from this mission who have graduated from our schools and are eager to accept the generous offer from two of our colleges to give them their board and tuition, are waiting until some heart shall be touched to provide the money for their passage. Meanwhile they are teaching in our schools.

—Miss Marks, at Ajmere, has over fifteen hundred famine children and widows under her care. Over \$33,000 have passed through her hands, coming from Canada, England, France, Japan, Scotland, and South Africa. The keeping of the accounts and rendering statements to all the donors has been a heavy part of her work. She says: "It has seemed so wonderful that God would take notice of our every need. Can I ever doubt again? Never!"

—The woman's missionary movement in the Lutheran Church was first suggested by an address delivered by a Methodist woman twenty-five years ago, in Tipton, Iowa.

—Miss Organ writes concerning the welcome which was given to Bishop and Mrs. Parker on their return: "As I gazed upon the faces of the large number of native Christians, the faces illumined by the light of the torches but shining also from a radiance of love within, my heart thrilled as I thought of these two veteran missionaries and the good they have done here in India. I wished, also, that the friends who have worked and prayed for missions might have looked upon the scene as I did, and felt the encouragement which comes from witnessing actual results of missionary effort."

—The delightful Rest Home for Missionaries of all societies, at Old Orchard Beach, will open on June 29, and it is to be hoped that many of our workers will be able to avail themselves of its privileges.

—Mrs. Isabella Bird Bishop, the great traveler, says: "I think that we are getting into a sort of milk-and-water view of heathenism. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we had heard, how little we knew, as to how sin is enthroned and deified and worshiped. There is no public opinion interpenetrated by Christianity, which condemns sin . . . These false faiths degrade women with an infinite degradation."

—The Standard Bearers' leaflets are free to all, and are just the thing for the person who wants to help, and must start out alone. Write to the Depot of Supplies, 36 Bromfield St., for a supply. The tender message from the Pekin school-girl in the leaflet, written to Miss Young, "The Middle Kingdom is all stirred up, but I am praying to God to quick, quick bring peace to my China so that you may return so that we may see each other's face, and talk words. May peace come, may you quick, quick come," has been answered, and God has restored Miss Young to these orphaned girls. She writes from Tien-Tsin: "I cannot tell you how thankful I am to be here. God has been very good to me. I am so glad that you let me come, for I am very much needed."

—Bishop Moore writes to the secretaries from Japan: "So carefully and wisely did your committee adjust the appointments, that it was a pleasure for me to 'fix'



them as submitted. You have a band of able and consecrated women. May God abundantly bless their labors, and you who support them!"

— Miss Miller sends word from Bombay: "Praise God for His protection during the last four months, while the plague has been raging in Bombay! We had one case, but she recovered, and we had no more attacks. With 160 girls it would be a terrible thing to have the plague get into our midst."

### A HINT AGAINST ROSE-TIME

EBEN E. REXFORD.

HERE is something I would like to have those of ZION'S HERALD'S readers who grow roses in the garden cut out and put in their scrap-books, for reference in the rose-season. Those who have failed with hellebore, burned the foliage of their bushes with Paris green, and sickened themselves — not the insects — with whale-oil soapsuds, will be delighted with it if they give it a good trial.

Take a quarter of a pound cake of ordinary Ivory soap, melt it, and add it to a pailful of water. Then apply, *all over the bushes*, with a garden sprayer. Be sure to get at the underside of the leaves with it. Simple and cheap as this insecticide is, it will be found more effective than expensive preparations, which are seldom at hand when needed. Last season, by its use, I had fine roses, while my neighbors had none.

Apply at least twice a week, and begin the use of it before the insects appear.

*Shiocton, Wis.*

### BOYS AND GIRLS

#### THE OVEN HOSPITAL

BERTHA F. STEWARD.

IN the first place, we had to adopt them because they never had any mother, unless you could call a big, round green box, with lamps under it, a mother. Tom told us the green box was an incubator, and that sitting hens were not at all necessary if the temperature was kept right.

Everett and I didn't know a thing about temperature, and had never heard of an incubator before, so that Tom and his plans were delightfully mysterious to us, and the room in the barn where the incubator stood was a place to be tiptoed into and whispered in.

After waiting until it seemed months, Tom came rushing in from the barn one morning and told us to come quick, for the eggs were beginning to crack.

Peeping through the glass door of the incubator we could see here and there a head; then a tiny ball of down would stand on its wobbly little legs, while two round eyes looked on a strange, dark world. It was so interesting that we didn't want any dinner, and only the thought that we could come to the barn again the next morning made us willing to go to bed.

Next day all the chickens were hatched, and we helped Tom carry them to the pretty yard he had fenced away from the big chickens, where we had put everything we could think of that a baby chick might want—sand, gravel, water-trough,

and, best of all, a dear little house lined with sheep's wool for them to sleep in.

We never grew tired of watching our family, and each day found something new they had learned to do, which, as they had no mother to teach them, proved them to be the smartest chicks that ever lived. Just as soon as they began to have feathers and look different from each other, we named them—the queerest names that you have ever heard. I should not know how to spell them if I tried. The whole family we called the "Yibs," because that is what they seemed trying to say to us, but each had another name besides. When they grew bigger we opened their gate and introduced them to the grown-up hens and roosters.

All went well until one dreadful day in April. A hard rain came in the afternoon—the kind when people tell us it rains cats and dogs (only we never see any). We were in the house playing dominoes, when all at once Tom, Everett and I thought in the same minute of our adopted family. "Oh, the Yibs!" we cried, and in our hurry to the back yard we did not stop for hats or umbrellas.

Perhaps they were not the smartest chickens in the world, or maybe it was because they had no mother to call them out of the rain; anyway, we found a sad sight by the lumber pile. Lying on the ground or huddled under the lumber were the Yibs, most of them as wet as could be, and lots of them stretched on the ground looking very dead.

"What can we do with our poor drowned Yib babies? Well, we can have a grand funeral anyway," I said.

"Can't have a funeral with live people," Tom answered, scornfully. "Don't you see them breathing?"

Sure enough, their poor rain-beaten breasts were slightly moving.

"I'll tell you what," said Everett, "let's bake 'em and get 'em dry. They were born in a sort of oven and know all 'bout it, and it won't hurt 'em a bit."

"And we'll use my thermometer to get the right temperature," added Tom.

The plan was such a fine one that we agreed to try it. I ran for a basket, and we tenderly gathered up the sorrowful looking orphans that were yet alive, for some were already stiff and still.

One of the boys said we were Red Cross people on a battle-field. This made us feel very brave as we worked fast to get all the wounded to Everett's strange hospital. This was the oven on the gasoline stove, with the fire turned low, and woolen rags which mamma supplied from the rag-bag for beds.

We put in the dearest looking ones first, and stood, three anxious young doctors, by the oven door waiting to see what would happen.

A little baking seemed to agree with our patients, for first one and then another feebly stirred, then stretched, then tried to sit up. It was even more exciting than watching them come to life the first time in the incubator.

In a short while these were well enough to be moved to a big box set in a warm place, and the oven hospital was filled again with chickens to be baked to life.

What do you think? Every one of those chicks got well as soon as it was dry, and next morning, when we took them

out doors, they were able to scratch for their breakfast as though nothing had happened.

By summer the Yibs were quite grown up. Some of them raised large families, and some of them went into the oven again, and came out to be eaten instead of to eat.

The next spring Tom said he thought sitting hens made better mothers than incubators; and as hen mothers always teach their children to be wise, and not get wet, we never had to use the oven for a hospital again.

*Washington, D. C.*

### The Myth of the Song-Sparrow

His mother was the Brook, his sisters were the Reeds,

And they every one applauded when he sang about his deeds.

His vest was white, his mantle brown, as clear as they could be,

And his songs were fairly bubbling o'er with melody and glee.

But an envious neighbor slashed with mud our Brownie's coat and vest,

And then a final handful threw that stuck upon his breast.

The Brook-bird's mother did her best to wash the stains away,

But there they stuck, and, as it seems, are very like to stay;

And so he wears the splashes and the mud-blotch, as you see,

But his songs are bubbling over still with melody and glee.

—ERNEST SETON-THOMPSON, in "Bird Lore."

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as a thoroughly good medicine. Buy a bottle and begin to take it today.



## THE SUNDAY SCHOOL

## Second Quarter Lesson X

SUNDAY, JUNE 9, 1901.

ACTS 22: 6-16.

REV. W. O. HOLWAY, D. D., U. S. N.

## JESUS APPEARS TO PAUL

## I Preliminary

1. **GOLDEN TEXT:** *I was not disobedient unto the heavenly vision.* — Acts 26: 19.

2. **DATE:** A. D. 58 (Paul's conversion occurred in A. D. 37.)

3. **PLACE:** Jerusalem. (The place of Paul's conversion was near Damascus, 140 miles north-east of Jerusalem.)

4. **CONNECTION:** It was on a Wednesday (May 17) that Paul arrived in Jerusalem, which was already thronged with pilgrims to the feast of Pentecost. He was received by James and the elders, presented to them the contributions raised by the Gentile churches, and reported the work accomplished by him in his third missionary journey. The reception, apparently, was not a very cordial one. Many Jews had joined the Christian communion in Jerusalem, but they were all zealots for the Law. It was made clear to Paul that they had been informed of the character of his teaching — that he had set aside Mosaism with its customs and obligations, and had even told the Jews of the dispersion that it was no longer necessary to circumcise their children. That he would be an object of suspicion, and perhaps of assault, was certain. They urged him to disarm suspicion by some public act that would indicate that he observed the Law. They had four men, paupers, who had a vow upon them. They recommended that he go with them to the temple and spend the seven days with them there, paying the expenses of the sacrifices and ceremonies, and being present while their heads were shaved — all to prove that he did not teach apostasy from Moses, and to disarm hostility. Paul complied — we must believe very reluctantly. Though denying that the Law had any efficacy in procuring salvation, he could observe it as a ceremony. The seven days were almost ended when he was recognized in the Court of the Women (where rooms were set aside for the ceremony of release from a Nazarite vow) by certain Jews from Ephesus. They had seen him in the city walking with Trophimus, an Ephesian. They believed, or affected to believe, that Paul had brought this foreigner into the sacred enclosure. They rushed upon him, denounced him, laid violent hands upon him. They accused him of polluting the holy place. In an instant the people were roused to a perfect fury. They would have torn him limb from limb on the spot, had not the sacredness of the precinct saved him. They dragged him to the Gate Beautiful and down the fifteen steps, raining blows and maledictions upon him. Here he was rescued by the Roman guard from the adjoining fortress of Antonia. At the top of the stairs leading to the castle Paul asked permission of the commandant, Lysias, to speak to the raging mob below. Permission was granted.

5. **HOME READINGS:** Monday — Acts 22: 1-16. Tuesday — Acts 9: 1-9. Wednesday — Acts 9: 10-22. Thursday — Gal. 1: 11-24. Friday — Eph. 3: 1-12. Saturday — 1 Tim. 3: 12-17. Sunday — Acts 16: 16-34.

## II Introductory

The cries ceased as Paul, using their own vernacular, began his defence. He assured his would-be murderers that he was himself a Jew, educated in Jerusalem at the feet of Gamaliel, a Pharisee, and a former persecutor of "this way." He then proceeded to narrate his Christian experience: He had started with a large company and with full powers on a mission of persecution to Damascus. As he approached the city, about midday, he was suddenly arrested by a strange light, outshining the sun in the fierceness of its splendor, a light

so awful and so intolerably dazzling that he and his companions instantly fell, as though smitten, to the earth. All beheld the terrible light and were affected by it, but to Saul's vision alone in that vivid moment came a revelation which he never forgot. In that white radiance he saw the person of the risen Christ. The others, stupefied with terror, heard the sound of a voice whose utterances were mysterious and indistinct to them. But Saul, as he lay prostrate on the ground, heard himself called twice by name, and the reproachful question put to him: "Why persecutest thou Me?" On inquiring who it was who addressed him, the reply came: "I am Jesus whom thou persecutest." On his submissively asking what he should do, he was told to arise and go to Damascus, where he would learn what was his appointed life-work. Too blind to find his way, he was led into the city, where, after a season, he was visited by "one Ananias, a devout man according to the law," who, standing over him, called him "Brother Saul," and bade him receive his sight — which was immediately restored to him. He was then assured that he had been appointed by "the God of our fathers" to be His witness to all men, and to know His will. The next direction to him was to arise, and in the water of baptism, and through prayer, be absolved from his sins.

## III Expository

6. **As I made my journey** — probably mounted either on horse or camel, and with followers of whom some were mounted and some were not. He had authority to summon, scourge, imprison, excommunicate — do anything except execute — the followers of Christ. **Was come nigh** (R. V., "drew nigh") **unto Damascus** — the old capital of Syria, probably the oldest and certainly one of the most beautiful and wealthy of the cities of the East. Its population in Paul's time was reckoned at 50,000; probably quite a proportion of them were converts to the new faith. **Shone from heaven a great light** — not a flash of lightning or any other natural phenomenon, for it was "a light out of heaven," "a light above the brightness of the sun," and it occurred "about noon" (26: 13).

7. **Fell unto the ground** — struck down by the intolerable light (26: 14). **Saul, Saul** — repeated for emphasis. **Why persecutest thou me?** — Christ identifies Himself with His disciples. "In all the affliction of His people He is afflicted" (Isa. 63: 9).

8. **Who art thou, Lord?** — In the sudden shock and glory of the revelation Saul is uncertain who it is that speaks to him, whether an angel or God himself. He calls him "Lord," however. **I am Jesus.** — There could be no mistake now. That name had been inscribed upon the cross. Had Jesus called Himself by one of His titles Saul might have made a mistake, but there was no room for it now. The Crucified spoke to him, and charged him with persecuting Him, the ascended, glorified Lord. On Paul's subsequent feelings relative to this, see 1 Cor. 15: 9, 10; 1 Tim. 1: 12-17.

9. **They that were with me saw** (R. V., "beheld") **the light** — In 26: 14, they all "fell to the ground." In 9: 7, they stood speechless. Either they first fell and then rose, or else the verb "stood" may be interpreted as referring not to altitude, but to position — they were fixed, stationary, could not move. They heard the sound of

the voice, but not the words; they saw the light, but not the Divine Form.

10, 11. **What shall I do, Lord?** — Saul's trembling and astonishment were perfectly natural at the discovery that Jesus was the Risen Messiah, as His followers claimed, and that he in his blind rage had been lifting his hand against the Lord of light and life. His question, "What shall I do?" is quite in character with the nature of the man himself. "He does not," says Stier, "wail out, 'Ah! Lord, what have I done?' His repentance shows itself in the desire to undo what he had done, and do what he had not done, rather than to waste time in sorrow." **Arise and go into Damascus.** — Time was needed for this humbled, physically-blinded man to ponder over and adjust himself to the new conditions into which his life had been brought by this miracle of grace. **Could not see.** — The vision had been a real, external one, and had left its mark upon his physical sight. **Led by the hand** — a very different style of entrance from what he had expected. The blindness continued for three days, and during that period Saul did "neither eat nor drink" (9: 9), his natural appetites being in complete abeyance while engrossed with his new experiences.

12, 13. **One Ananias** — Hebrew, "Hananiah." A devout man, according to the law — an item not to be omitted by Paul, when addressing those furious sticklers for the Law. At the same time Ananias was "a disciple" (9: 10), possibly one of the converts of Pentecost, or one of the refugees from the persecution which dispersed the church at Jerusalem. He received his commission to visit Saul in a vision (9: 10-16), and was encouraged to go by the information, "Behold, he prayeth," etc. **Came unto me** — in the house of Judas, on the street called Straight (9: 10-12). **Brother Saul** — a tender appellation, showing how truly Ananias believed what the Lord had said, and how he felt towards Saul as "having obtained like precious faith." **Receive thy sight.** — Ananias had a double commission — to restore Saul's sight, and to impart to him, instrumentally, the extraordinary gifts of the Spirit needed for his future mission. **And . . . I looked up upon him** (R. V., "on him"). — In the corresponding narrative of Saul's conversion, given in Acts 9, we



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learn that "there fell from his eyes as it had been scales."

14. **The God of our fathers hath chosen thee** (R. V., "appointed thee")—a strong plea for Paul to make before this mob, and a true one; but in the narrative as given in Acts 9, where there was no need to pacify a mob, the text reads: "The Lord, even Jesus, that appeared unto thee in the way . . . hath sent me," etc. **Know his will.**—Now that Saul's mind was docile and unprejudiced, that will could be imparted. **See that Just One** (R. V., "that Righteous One")—referring to Jesus. It was in the midst of the light that struck him down that Christ's glorified body was revealed to Saul (see 1 Cor. 15:8), so that he, too, was among them that beheld Him after His resurrection, and could bear, therefore, a personal testimony to that fact. Saul both saw Christ and heard Him speak.

15, 16. **Thou shalt be his witness** (R. V., "a witness for him")—a prediction amply and illustriously fulfilled. **Be baptized.**—Ananias probably baptized him, and "straightway," without "conferring with flesh and blood," he "preached Christ" (9:20).

#### IV Inferential

1. Nothing was more humanly improbable than the conversion of such a fierce bigot as was Saul.

2. Christ will sometimes take extraordinary means to enlighten a blinded but sincere soul.

3. Better, in the long run, is a furious enemy to the truth than an apathetic friend or half-hearted member of the church.

4. God's way to exalt is to first humble.

5. Conversions differ as to method; some persons are violently arrested and have pungent convictions, while others resemble the Ethiopian eunuch, or the gentle Lydia "whose heart the Lord opened."

6. Obscure disciples are sometimes sent to enlighten the greatest ministers.

7. Prayer of the right kind is a sign of conversion.

8. Conversion is passing "from darkness unto light."

9. The conversion of the greatest sinner should not be despaired of.

#### V Illustrative

1. Thus Christ lays hold of men still. To every man comes his "heavenly vision." In sudden sorrow, in life's disappointments and the experience of human helplessness, in the sudden flash of light on a familiar text, in the quiet of some lonely hour when the voice of the Spirit is heard, in some new parting of the ways, where duty and inclination beckon each to its own path—in a thousand ways He still comes to men in vision moments, and "apprehends" them in the way. The meaning of life stands revealed in the light of His transcendent presence. Happy is the man who is not "disobedient to that heavenly vision!" (Rev. E. Mc.A. Noyes, in Monday Club Sermons.)

2. The "visions and revelations of the Lord" were not for selfish rapture, but to equip for service. How often Paul told the story of this Damascus experience! How unanswerable an argument was his testimony! It has remained one of the evidences of Christianity to our day. So the final answer to unbelief must ever be the argument of experience, reinforced by the evidence of transformed lives. The best proof for any man that Jesus is the world's Saviour is the experience of His salvation. And every disciple is called to testify of the grace which he has experienced (Ibid.).

3. Multitudes have turned away from

the vision. But a greater multitude have entered with joy into the path opened before them and have found it growing brighter and brighter unto the perfect day. They add their glad testimony to that of Paul, bearing witness of what they have seen and heard. Wendell Phillips saw the mob maltreating Garrison, as they dragged him to jail. That night he could not sleep, and there came before him the vision of the slave, scarred and forsaken and scorned, while he heard a voice whispering, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." In that hour his career was determined. His eulogist nobly says, "The long-awaited client had come at last. Scarred, scorned and forsaken, that cowering and friendless client was wronged and degraded humanity. The great soul saw and understood." Obedience to that vision made him the man we honor.

"O young mariner,  
Down to the haven  
Call your companions,  
Launch your vessel  
And crowd your canvas,  
And ere it vanishes  
Over the margin,  
After it, follow it,  
Follow the Gleam."

(Ibid.)

#### The Epworth League Excursion

THE large number of New England Epworth Leaguers and their friends who have indicated their desire and intention to join the official party for the delightful tour of the continent which has been arranged in connection with the Fifth International Convention of the Epworth League, to be held in San Francisco, July 18-21, evidence alike an earnest interest in the convention and an appreciation of the fact that no trip has yet been offered or suggested that offers so much for the money as the one to leave Boston & Albany station (South Terminal), Monday afternoon, July 8, at 2.05, reaching San Francisco Wednesday morning, July 17, after stops at Cleveland, Chicago, Omaha, Denver, Georgetown Loop and Silver Plume, Manitou, the Garden of the Gods, Pike's Peak, Colorado Springs, Pueblo (where a reception is to be tendered the New England party by the Chamber of Commerce and Business Men's Association), the Royal Gorge, Glenwood Springs, Salt Lake City, Ogden, Reno (Nev.), and Sacramento. The party will have a special train, and on the return trip will visit the Mt. Shasta region, Portland (Oregon), the Columbia River, Puget Sound, Tacoma, Seattle, Spokane, Lake McDonald, the wheat-fields of North Dakota and Minnesota, Minneapolis, the Falls of Minnehaha, St. Paul, Madison (Wis.), Chicago, Detroit, Niagara Falls, Buffalo, and the Pan-American Exposition.

The railroad transportation for the trip covering these points of interest (except the trip to Georgetown Loop), taking in Southern California, including San Jose, Santa Barbara, Los Angeles, Pasadena, Fresno, etc., is only \$85.50. The rate to San Francisco and return by direct route is only \$72 from Boston. The committee has arranged a trip of twenty-seven days, with nearly 9,000 miles of travel, side trips included, and all expenses paid except during the week in San Francisco, for \$175. The committee will be glad to arrange the tour of any Leaguer who desires to attend the convention. The *District Bulletin* for March is an illustrated number, filled with descriptive matter, information as to rates and routes, etc., and contains 42 half-tones of scenes on the tour of the New England party. Copies may be obtained free of either member of the committee—Geo. W. Penniman, Clinton, Mass.; Edward M.


Wheeler, Providence, R. I.; or Charles R. Magee, 36 Bromfield St., Boston.

Notwithstanding the assertions of some of the railroad agents whose lines, for good and sufficient reasons, were not selected by the New England committee, it is conceded by all who are in position to know that the route selected is the most attractive and will be best appreciated by the New England tourists, and that the party will be well cared for during the entire journey.

New England will be represented on the program by the following persons: Friday morning, Rev. E. J. Helms, of Boston, will speak on "The Church and the Workingman;" and Rev. M. S. Kaufman, Ph. D., of Fall River, will speak on "The Institutional Church." Friday evening, Rev. E. M. Taylor, D. D., of Cambridge, is down for an address on "The Christ Life in Social Relations." Saturday morning, Mrs. Annie E. Smiley, of Lowell, will talk on "A Reading Course for the Juniors;" and E. M. Wheeler, of Providence, will conduct the conference of chapter officers. At the great open-air meeting in Golden Gate Park, Saturday afternoon, Geo. W. Penniman, of Clinton, will preside.

A number of former New England leaders will be heard during the convention. Among them are Rev. Matt S. Hughes, Kansas City; Rev. H. E. Foss, Philadelphia; Rev. J. W. Bashford, D. D., Delaware, O.; Rev. J. L. Pitner, D. D., Los Angeles, and others.

—If you accustom yourself to study the Bible without an earnest and very definite purpose to obey, you are getting hardened in disobedience.—*Andrew Murray.*



## A Seal Within a Seal

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NATIONAL BISCUIT COMPANY



## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

### Usurping Spring

What a busy rush of material interests it hurls upon us! House-cleaning, moving, repairing, gardening, and numberless other matters come pell-mell upon us all at once. How easily we become absorbed in such things until they usurp certain thrones which legitimately belong to other rulers! What a struggle is required to keep spiritual aims where they rightly belong! A thoughtful coal-dealer's practice hints to us the way to preserve the supremacy of higher interests. Upon a shelf in his office he kept several volumes on science. A visitor, seeing them, was astonished, and inquired: "Do you read these books?" "Yes," replied the gentleman; "most of my time is given to coal, but much of my life is occupied with these books. I sell coal to get a living, but to a good degree I live by these books."

### Memories

Five months of 1901 have almost elapsed, and again we find ourselves on the threshold of the first Memorial Day of the new century. With every return of springtime the beautiful custom which makes this day so valuable is repeated with a fresh sacredness. We cannot think of it as being an old observance, for the decoration of Union soldiers' graves was begun less than forty years ago. But the old army that saved the Union is fast melting away. More than ten thousand Civil War veterans died during the past year. Never can we duly appreciate the splendid service they rendered our country, the cause of liberty, and every worthy cause. Let the memory of their sacrifices be cherished forever!

### Fragrant Flakes

Heavy rains have interfered with some of our plans, but they have also given us a wealth of plant and blossom. Peach and plum, apple and pear trees have been profusely decorated. These wear their cheery and attractive dresses only a few days, and then part with them. Little by little the winds carry them off, filling the air with fragrant flakes. Not unlike the peach and pear tree, young people must part with certain forms of early beauty. But since this youthful flush of loveliness is removed to give place to a rich fruitage of truer worth, it is not to be lamented.

### Lilac Messages

The hyacinth with its burden of fragrance and the tulip with its radiant brightness have spoken to us again of God's delight in the beautiful. Now the tall lilac with dignified eloquence repeats the blessed story of His goodness. Great bunches of gratitude are they, a hundred on a single bush. This is the poor man's flower, for it grows so easily and so bounteously. With every returning spring it awakens in him a long train of early memories, and whispers to him of a clime richer in sweetness than its own pure fragrance.

### Queen of the Year

Memorial Sunday and Decoration Day have scarcely passed when luxuriant June is crowned queen of the year. Adorned and enriched by nature's most opulent treasures and most artistic skill, she receives the glad homage of all who have eyes to see and hearts to appreciate. Month of charming skies and redolent air! Month of educational ambitions and happy graduation exercises all over the land! Month of poetic visions, plighted love and marriage bells! Month of roses and heaven's most earnest appeal to the deepest soul to reach out after Him who is the perfection of beauty!

### Daisy Day

Children's Day is sometimes known as Floral Sunday. It might almost be called Daisy Sunday, since this flower is frequently so prominent in the decorations. How much this glorious day means to our Sunday-school boys and girls! Blessings upon the man or woman who inaugurated it, and upon those who give their time and labor to make it a success! The pleasure it gives to millions of children and parents is incalculable, but immeasurably more important than the pleasure is the profit it brings. Do you know its high purpose? First, it is intended to inspire all our young people with a noble ambition for a college education; and, second, it secures funds with which to aid those who may need it in pursuing courses of study for the ministry and for mission work.

### Truth-Telling Figures

It is sometimes said that "figures do not lie." Surely they fall far short of telling the whole truth in relation to our Children's Day Fund. Think of the immense amount of good it has done by giving financial aid to more than ten thousand students, most of whom are spending their trained and cultured lives in preaching the Gospel. What form of beneficence can do more for the church and the world than this? Let all Epworthians encourage this work by urging the Children's Day collection motto:

A collection from every school.  
A dime from every scholar.  
A dollar from all who can give it.  
Thousands from the rich.

### Money in Brains

It is better to have it there than in banks and stocks, houses and lands. Franklin says: "If a man empties his purse into his head, no one can take it from him." Bishop Foss tells us how his father gave him a sum of money in his youth and said: "Now, Cyrus, take and pack this away in your brain." He obeyed, and for years that investment has been yielding the church splendid dividends of disciplined intelligence, wise leadership and spiritual power.

### Which Way?

"We have no day of rest now," said a pale lace-maker in a Swiss shop. "Since

American ladies keep coming on Sundays to buy our laces, we are forced to keep the shop open. We never used to do it." If the people of this Christian republic forsake the Sabbath and fail to give it due observance, what can hinder its complete overthrow throughout the world? We all believe that the well-being of humanity depends largely upon keeping holy one day in seven. The law requiring it is not an arbitrary exaction, but is based upon the nature of man. He needs just such rest as the day is calculated to afford. What a sad mistake it is to have the Pan-American Exposition open on Sunday! Would not all Christians be fully justified, by reason, justice and ethics, in withholding their patronage from this enterprise, which so wickedly ignores the Christian sentiment of the nation and defies the law of God?

### Driftwood

In Rose Porter's little book, "Summer's Driftwood for the Winter's Fire," an old gentleman says to his grandchild, starting out for her summer's vacation: "Remember, little one, to gather the driftwood that will light the winter fire." In a light-hearted way the girl laughs; says she is going to have a good time; she will gather flowers, bask in the sunshine, and carol with the birds. Thereupon her wise counselor adds: "Ah! Annie, the flowers will fade, the sunshine be hidden when winter storm-clouds come and the birds are silent. Find something lasting. Begin to gather wood now that will warm your heart when the winter of life comes, child!" We quote the foregoing as a gentle reminder to us all to plan our summer's outing with a view to securing from it some permanent advantage for the future.

### HO! FOR SAN FRANCISCO

#### Seven Reasons for Going

*Conveniences Afforded.* — The mechanism of a railroad coach is a high tribute to man's genius. The tracks, too, are laid with special reference to the comfort of travelers. The old-time jolting and swinging of the past are now almost an unknown experience. Then, also, the sleeping-car conveniences are both neat and restful, and the provisions made for regular meals can scarcely fail to prove satisfactory.

*Grass-grown Ruts.* — At this season of the year it might be well to let nature have a little chance at those ruts. Get out of them. Some people go round and round in the same old tracks year after year till they fairly wear out from the monotony of their position. After a trip across the continent, even the old rounds will have become beautified by nature's kindly hand.

*Brooding Over Sights.* — Little foxes often do a deal of mischief by holding steadily to one locality. And if that locality be our home, we may have a continual contest with them. Our only relief may come from getting entirely away for a time. By placing a continent between some petty annoyances and your-

self, they may dwindle from neglect and never again be noticed.

*Twaddle.* — This is something for which we will form a dislike after having our horizon extended by travel. It will seem insignificant enough after whirling for days among the gigantic Rockies and gazing in rapt admiration upon the vast Pacific.

*Better than Morphine.* — After having seen Nature in her grandeur, the enterprises of men in giant proportions, and attended the uplifting exercises of that magnificent convention, the four walls of a room will never again be able to shut us in. The memory of such scenes will rest both body and soul. Even if we must lie upon beds of suffering, to live over again and again the pleasure of this great tour will diminish pain and may nurture hope into the fruition of health.

*Living Poems.* — It is not always what we receive, but what we are aided in becoming to others, that forms the chief value of such a trip as our New England itinerary affords. Milton says: "He who would write laudably must himself be a true poem." If, as another great writer has said, "I am a part of all that I have seen," how much of life's true poetry may be lived by those who cross the continent under conditions so inspiring!

*A Bunch of Violets.* — A lady seated in a crowded street-car noticed opposite a young English shop-girl who held in her hand a little bunch of fresh violets. A few sweet, kindly glances from this lady gave the working girl's face a modest, pretty expression which vied softly with the delicate violets in her hand. For a time she studied that good woman's face with a glow of appreciation, then pressed the violets into her hands, whispering, as she left the car, "Please keep them; you make me think of home." Would that all of us who may be granted the privilege of this tour might remind strangers everywhere of home, even the everlasting home of light and love beyond all earthly journeyings.

#### Seven Consolations for Home-Stayers

*Pillared Strength.* — Character is not entirely dependent upon going away or staying at home. Sometimes travel only adds to character what lily-work adds to the top of a column. But the real strength is in the pillar. The little, frail lily-work may attract more attention than the upright, solid column. However, it is the sound, finely-formed character of permanent worth that is to be trusted and prized. This can be formed wherever duty calls us to dwell.

*A Surprise.* — It is marvelous how much information many people possess who have seldom been a Sunday away from the sound of their own church-bell. The latest magazines and other periodicals are constantly upon the tables of many homes in New England, where the inmates by force of circumstances are compelled to remain in the round or square places which they fill so well. The reports of the San Francisco Convention will reach these homes and be carefully read. So unless we who go keep our ears open and our minds active, we may be excelled in knowledge both of the route and the con-

vention by the close readers who stay at home.

*Entanglements.* — One advantage of travel arises from getting away from petty annoyances that will gather more or less around almost every person. If by will-power and Divine help we can rise above these vexations and create about us an atmosphere of sweetness and light, in which to live a joyous life for Christ, we shall have gained a victory perhaps more valuable than any advantage that might accrue from any journey. A life of trustful rest is valuable beyond computation. Miss Waring thus expresses it:

"I asked Thee for a thoughtful love  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And wipe the weeping eyes;  
A heart at leisure from itself,  
To soothe and sympathize."

*Whose Dollars Go?* — How much real loving sacrifice there is in the world which is known only to the few! One Epworthian of a family is to have the trip to California. She is one of four girls in a family of moderate means. During their mother's severe illness she was most devoted and self-sacrificing night and day, while the other sisters continued at their daily toil for the support of the family. Now she is to have this beautiful tour as a gift of reward. The wherewithal will come from the purses of these three sisters, and they are fairly jubilant as they deny themselves, planning this and that little comfort for the sister, who by her faithfulness saved their precious mother to them. Think you not that the three who remain at home will enjoy the trip quite as much as the one who goes?

*Birds on a Telegraph Wire.* — How utterly unconscious are they of the messages of sorrow or joy or momentous import that pass under their feet! Why? Certainly they have no means of knowing. The battery and connecting instruments and certain kinds of intelligence are essential to reading these messages. So if we would understand the messages that pass along the wire of God's providences, we must have the instruments of holiness and that faith which connects the soul with Him who alone can make intelligent to us His glorious meaning. Ordinarily we are too much like the birds on the wire. It is only when denied some much-coveted pleasure that we are driven to seek a closeness of communion with God which brings unimagined revelations of His nature. Staying at home while some dear friend is permitted to go, may be utilized in giving you an insight into the Divine Heart with its throbbings of love for you such as will give a new significance to your life.

*Veiled Jewels.* — Life is so short and uncertain, who would not rather stay at home and be a real blessing than to go even to the San Francisco Convention and thereby lose a great opportunity for usefulness? A jeweler once had a choice opal which, when presented to a customer's inspection, looked very dull and unattractive. Seeing this, the jeweler took it into his hand and held it there for some time when, lo! it gleamed with every rainbow hue. It was the warmth of the human hand that brought out its flashing iridescence. During the summer season

pastors are away and many Christian workers are on vacation, but the great tide of life flows on. To the stayers-at-home there comes a special opportunity for unveiling some human jewels. There are gems in nearly all currents of life that need only the sympathetic hand to bring out the divine radiance within them concealed. More than one lustreless life may fall to your lot this summer, that may be turned into a spiritual brilliancy before unknown. Who would not covet such a privilege?

*Compensations.* — How great are the compensations of life to the truly noble! Every turn of life brings new blessings. There can be no loss to them without some adequate gain. If some coveted joy is denied them, all is well, for they rest in the assurance that something better will be substituted for it. Great and joyous are true lives. They are served richly by every service they render. Such need not our sympathy, even if denied so great an inspiration as the Epworth League Convention of 1901.

The Estey Organ Company, seeing great possibilities in a new field of enterprise, have entered upon it at once. Claiming, after fifty years of uninterrupted success, to manufacture the best reed organs in America, the company now offers to the churches of the land, their new Pipe Organs, which will add the capstone to the monument of successful endeavor erected by this enterprising concern. The Estey Pipe Organ will prove to be the best that mechanical skill of the highest order, abundant capital, generous enterprise and artistic taste, born of half a century's progressive experience can produce.



The Elkhart Carriage and Harness Manufacturing Co., of Elkhart, Ind., who regularly use this paper in season, have been laying claim for several years to being "the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively." Of course this result is not one of sudden attainment; it has taken more than 28 years of hard and persistent effort to bring this institution up to its present high plane. They decided long ago that the public would much prefer to deal direct with the manufacturer, the man who made the goods, if the people could but be convinced that they were getting the best goods at the lowest procurable price. That their methods have been approved and appreciated is evidenced by the growth, magnitude and prestige of their present business. In their two large factories at Elkhart they manufacture 178 styles of vehicles and 65 styles of harness. In vehicles they are prepared to supply the public with every conceivable article from the open buggy to delivery wagons. In harness they have anything from single strap buggy harness to best double team harness. Remember that they make every article they sell in their own factories and that they sell exclusively to the consumer. Every article is guaranteed in a way that removes all element of chance. Everything is made of good material in the most substantial way, in the best and latest style, and sold to the consumer at the most reasonable of prices. Write them for their large illustrated catalogue which they will take pleasure in sending to our readers free.

#### REMOVAL

The Evangelistic Association of New England, with its Ministerial Department, has removed its offices to 167 Tremont St., in the State Association Building.

S. M. SAYFORD, Gen. Sec.  
Rev. CHAS. A. G. THURSTON,  
Supt. Ministerial Dept.

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# League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, Ph. D.

June 2 — How to Get Rid of Sin. 1 John 1: 5-10.

## DAILY READINGS

Monday. Cease to do evil. Isa. 1: 16-20.  
Tuesday. Learn to do good. Rom. 12: 9-18.  
Wednesday. Cast out by prayer. Matt. 17: 14-21.  
Thursday. The uplifted Saviour. Isa. 45: 18-25.  
Friday. The saving look. Num. 21: 4-9.  
Saturday. Living near the Master. John 1: 35-39.

## EARTH'S HARDEST PROBLEM

"Her rash hand in an evil hour  
Forth reached to the fruit, she plucked, she ate.  
Earth felt the wound; and nature from her seat,  
Sighing through all her works, gave signs of woe  
That all was lost."

The origin of evil is a question that has puzzled thinkers from time immemorial. Around it mystery still hovers. The very best answer yet found is that given in Genesis. Not that the destiny of humanity hung upon so small a matter as eating an apple; but it does hang upon human volition. The contrast between obedience and disobedience is as wide as that between heaven and hell. Evil originated at first, and originates now when the free will makes a bad free choice. Sin in its last analysis is voluntarily making self supreme, and thus, in purpose at least, dethroning God. Self-centred — sin. God-centred — righteousness. Which one we choose is no small matter. It is so stupendous an interest that it fixes one's eternity. Naturally the tendency is toward self and away from God. How to change the soul and give it a bent toward Deity, has ever been a most perplexing problem. How can it be solved? How can sin be removed?

1. Through the offering of animal sacrifices? Abel offered these, but they were only types of the one all-satisfying Sacrifice yet to come. Nearly all nations have offered them in some form until even human beings were slain upon the altar to appease the wrath of some imaginary deity.

2. By personal works? Could these atone for sin? Never. They are like the blossoms of the Judas tree — pretty and bright to look at, but poison because the tree on which they grow is a centre of poison. The blossoms appear before the leaves, and on account of their brilliancy they attract innumerable insects which die immediately upon touching the scarlet blooms. So good works that are good in themselves, but performed for selfish purposes and in rebellion against God, are deadly. Human pride prefers to work for salvation rather than accept it as a free gift. Such pride is treason.

3. By concealing it? An oak tree was felled near Avondale. At the centre of it was found a nail, surrounded by twenty-nine cortical circles. Apparently this nail had been hidden from man's knowledge for twenty-nine years; but it was at length brought to light. It had not failed to make a marked impression upon the tree. The sap in its upward and downward flow carried with it oxide from the metal, until a space four feet in length and five inches in diameter was blackened by it. How much like hidden sin in the life! It blackens the character.

## THE FOUNTAIN

1. Approach to the Fountain of cleansing is by confession. "If we confess our sins, He is faithful and just to forgive us our sins."

2. Christ is the unfailing Fountain. In Him there is perfect purity.

3. Sin is separation from Christ. If the two poles of a battery are apart even a little distance, the current is broken. We must get to Christ or remain in sin.

4. It is said that cloth which has been dyed red can never be restored to its former whiteness. However, if that red cloth is viewed through a ruby light, it appears white. Our sins, viewed through the blood of Christ, even if they are crimson, shall be as wool, not only in appearance but in reality, when that blood is allowed to exert its cleansing power upon the sin-marred soul.

5. How to keep sin out of the heart is a ques-

tion of much moment. May we not answer confidently that this can be done effectually by keeping Christ within? We cannot do it. He can. By faith we can have Him abiding in our hearts constantly. Turn the matter over to Him with implicit confidence, ever strengthened by unvarying obedience. Avoid little sins — the seemingly insignificant, petty trifles. After all, —

"It is the little rift within the lute  
That by and by will make the music mute,  
And, ever-widening, slowly silence all."

June 9 — How to Enter Christ's Family. Matt. 12: 46-50. (Children's Day.)

## DAILY READINGS

Monday. In God's likeness. Gen. 9: 1-7.  
Tuesday. Our relation to God. Mal. 2: 4-10.  
Wednesday. Purpose in creation. Acts 17: 22-28.  
Thursday. Securing help. Gal. 4: 1-7.  
Friday. Sons and daughters. 2 Cor. 6: 14-18.  
Saturday. One family. Matt. 23: 1-12.

## BONDS THAT HOLD

1. By cherishing a new affection which will drive out the love of evil. "John, why did you hit that off leader such a crack with your lash?" inquired Dr. Chalmers when riding down the hillside, seated with the driver. The experienced coachman replied: "Just yonder there's a white stone; that off leader is afraid of it; so by the crack of my whip and the pain in his legs I must get his mind off from the stone." That incident not only gave the horse something else to exercise his horse-sense upon, but it gave Dr. Chalmers a splendid new idea which he formed into a theme for one of his grandest sermons — "The Expulsive Power of a New Affection." Every true Christian knows what this means. Old sinful loves are expelled by the incoming of a genuine love for Christ when a soul is born into Christ's glorious family.

2. By a deeply sympathetic appreciation of the beauty of true love. Not in some cold, formal, mechanical way must we think of love. No! It is something that throbs with vitality and spontaneous power. When Prince Albert came to England a few days before his marriage to Queen Victoria, his welcome was hearty and enthusiastic. Crowds followed him, shouting and cheering. Why? Simply because the people were delighted with the natural and legitimate love-making of their esteemed Queen. The grave, imperial reasons had little weight with them. It was the love-fact that thrilled them. This they could understand from personal experience. Said Lord Melbourne to the bridegroom: "It is this that makes Her Majesty's marriage so popular." Upon entering Christ's family there must be that welling love which springs from vital union with Christ, and which others of the same family can feel and enjoy.

3. By a love that is high-principled. In our dealings with one another in this family life adverse conditions will sometimes arise. The world, too, will send its cold blasts to chill our ardor. With flattering inducements ingeniously presented it will seek to draw us away from devotion to Him. So that of all things necessary, nothing is more essential than high-principled love for the Saviour. For a long time it was a puzzle in mechanics to find a pendulum which should be equally long in all weathers. Experiment after experiment was made to secure the same number of vibrations in the summer's heat as in the winter's cold. Finally it was obtained. By a process of compensations in the use of two metals differently affected by temperature, the pendulum was so made as to keep its regular length both in January and in July. Like the reliable pendulum, our love should be true to Christ at every sea-

son of the year, no matter if the simoon heats the body or the icy winds chill it.

## KINSHIP TIES

1. Surrender is essential to entrance into the Christian family life.

2. Obedience is required at the very threshold.

3. When in Christ then do we belong to the inner circle of His loving care.

4. God's children are known by a certain family resemblance.

5. One indication of being in this family is the manifestation of the brotherly spirit.

6. Another characteristic is unity of aim.

7. If one member suffers, all the others are touched.

8. When one becomes a member of this family, he is thereafter responsible for its honor.

9. Each member should be too noble to bring reproach upon the family name.

10. Heavenly-mindedness is a very long word, but it stands for one strong mark of those who are really in this family.

11. How inspiring to know that this family is made up of God's own elect and select ones, the very noblest and best men and women of all the ages.

"One family we dwell in Him,  
One church above, beneath."

Those who enter and remain in the family here shall become a part of God's eternal family, knowing all the bliss of heaven's home-life.

June 16 — Reverence for Sacred Things. Exod. 3: 1-6.

## DAILY READINGS

Monday. Reverencing God. Exod. 20: 1-6.  
Tuesday. Love prompts reverence. Ps. 89: 1-9.  
Wednesday. Regarding God's day. Deut. 5: 12-14; Isa. 58: 13, 14.  
Thursday. Hallowing God's truth. John 8: 39-47.  
Friday. Keeping the temple pure. 1 Cor. 6: 19-20.  
Saturday. The rewards of reverence. Ps. 91: 14-16; Eph. 6: 1-3.

## AN EVIDENCE OF TRUE NOBILITY

Reverence for sacred things must have its roots in reverence for sacred persons.

1. *For God.* About the time the telescope was invented another instrument came into use which was little less gratifying to the inquisitive mind of man. The former opened to view a system in every star; the latter a world in every atom. The telescope made our earth look like a mere grain of sand in this immense universe, playing a very insignificant part in so vast a realm. But the microscope brought relief from such depression by revealing wonders as marvelous as those of the firmament in every leaf, bud and water-drop. God's presence is manifest in the remote and the near, in the huge and the tiny. Never was there so much reason for bowing in reverence before Him as now; for never before was there such an intelligent appreciation of His greatness, power, wisdom and love.

2. *For God's Book.* In the mythology of pagan history is given an account of a wonderful mirror. It was said to have peculiar properties, which made it capable of giving to the beholder the reflection of any object he desired to see. Not only could it show him events of the remote past, but with equal ease place in view occurrences yet to take place. All things above and below were therein depicted. A still more marvelous mirror is the Bible. It reveals the past most accurately, and shows us faithfully all of the future that we need to know. It gives us the only adequate impression of sin and points out unerringly the only way of escape. The supreme worth of life, the meaning of time, the grandeur of an eternity spent with angels, saints and God, are set forth herein as nowhere else. Such a Book deserves truest reverence. How precious "beyond compare" is this divine volume!

3. *For God's Church.* — About the sanctuary gather many of the sweetest memories of life. Within its sacred walls Christ is first accepted as Saviour and Lord; baptism is adminis-



tered; holy communion is celebrated; marriage vows are confirmed; infants are consecrated to Christ; the last words of affection are spoken over our dead; the Gospel of salvation is preached; the Word is studied and the best lessons of life are learned. These altars inspire reverence in every devout soul. Here God's honor abides in a peculiar sense. Let us ever come thoughtfully into His holy presence as it is felt in His earthly temple.

4. *For the Sabbath.*—In one of England's coal mines there is what is known to the miners as the "Sunday Stone." Water is perpetually trickling through the rocks, and as it falls it is continually making a deposit of pure white limestone. During the week of toll this stone is covered with coal dust. But when Saturday night comes and labor ceases, and the coal dust ceases to fly, the stone is soon ready for its Sabbath of glistening whiteness. And when the miners return to work Monday morning they say: "Behold how pure!" The holy Sabbath is divinely intended to aid mankind in keeping pure and white not only one day in seven, but every day of the week. How sad and really dreadful is the desecration of this divine day! How shocking the example of a Christian nation in submitting to the opening of the gates at our Pan-American Exposition! God forbid that any of us should allow ourselves to encourage the violation of God's own day!

#### FLAKES

1. Reverence within the heart is strengthened by outward suitable observances.
2. Prayer cultivates reverence. Thoughtfully kneel and try to realize the very presence of Jehovah.
3. Our moral and spiritual height is determined by our attitude toward things that are divine and lofty.
4. Reverence is one of the cardinal virtues of the truly great.
5. Remembering that irreverence is impious, let us carefully and habitually cultivate the spirit of genuine reverence.
6. Never practice puns or tell stories which refer slightly to sacred things. Especially avoid such as treat lightly the Holy Scriptures.

June 23—How Temperance would Help Transform the Earth. Rev. 21: 1-7. (Temperance Meeting.)

#### DAILY READINGS

Monday. The iniquity of intemperance. Job. 15: 12-23.  
Tuesday. Remembering the future. Jer. 32: 16-19.  
Wednesday. The call of the individual. Rom. 14: 7-13.  
Thursday. Temperance secures life. Titus 2: 1-12.  
Friday. Transformed by the word. Ps. 119: 9-16.  
Saturday. The new earth. Isa. 65: 17-19; Rev. 3: 10-12.

We are told that no bird soars so high as the eagle, and he fixes his eye upon the sun as he wings his way upward. A high goal may never be reached, but higher peaks are scaled because the mark is lofty. As Christians we are in league with Christ for the transformation of the whole earth. A large undertaking, it is true. But not too large when we consider the need and the means at our command for its accomplishment. It does not look as if the desirable "new earth" could be effected in our day, but the obligation upon each of us to do our part toward it is just as binding as if the high mark were certain to be attained speedily. That the universal triumph of temperance principles and practice would immensely aid in transforming the earth is evident, since intemperance is one of the most formidable of all obstructions thereto.

#### THE LAIR

Intemperance is crouching like a ferocious lion in its lair. Why not arise *en masse* and drive him out? Why do so many hold back and allow him to go on with his cruel ravages? Theorist, why do you hesitate? "Because I object to the methods proposed. The rifle you have chosen does not meet my approval." And you, lover of gold, why do you hold back? "Well, I am anxious to have the taxes diminished by granting license." You self-centered man, what excuse have you to offer? "Let those fight the lion who are in danger from his

fury. I and my family are safe." (What a mistaken idea!) Indifferent one, speak for yourself. "Well, I think it is too big an undertaking. Let him alone. Perhaps he will get tired after awhile and quit his depredations of his own accord." Hence because the saloon lair is strongly protected by sinful and selfish interests, the furious beast is allowed to continue his work of destruction. Victims by the thousand are slain in our streets and homes. Good people weep and mourn. Satan laughs and urges on the slaughter. Surely there is need of energetic, united, immediate action.

#### FACING THE LION

1. In the United States alone there are said to be 1,800,000 persons who get their living directly from the liquor business.
2. The manufacture of strong drink in our country consumes 58,000,000 bushels of grain a year.
3. The capital invested in this evil traffic in this republic approximates a billion dollars.
4. The temperance problem is an economic question as surely as it is a moral and religious one. Turn these multitudes of men and these myriads of dollars into channels of useful industry and honorable enterprise. How grandly would they help to advance the cause of temperance and every other good cause among men!

#### SATAN'S WANT-AD

- "Johnson the drunkard is dying today,  
With traces of sin in his face.  
He'll be missed at the club, at the bar, at the play.  
Wanted.—a boy for his place.
- "Boys from the fireside, boys from the farm,  
Boys from the home and the school.  
Come leave your misgivings, there can be no harm,  
Where 'Drink and be merry' 's the rule!
- "Wanted for every lost servant of men  
Some one to live without grace;  
Some one to die without pardon divine.  
Have you a boy for the place?"

#### LAIR TRACKS

1. Total abstinence is only one phase of the temperance issue, but it is an exceedingly important matter.
2. Many people who abstain from all intoxicants have yet some of the deeper lessons of temperance to learn.
3. The promise of final inheritance is to him who overcometh all evils through faith in Christ.
4. Among the grandest lessons of life is that of self-control—keeping all appetites and passions in due subordination.

June 30.—True to Christ. John 15: 7-16; Col. 3: 17; Matt. 28: 16-20. Alternate Missionary Topic: Early Methodist Pioneers.

#### DAILY READINGS

Monday. Scripture "whatsoever." Matt. 7: 12; John 2: 1-5; 16: 23, 24.  
Tuesday. Great things in little. Mic. 6: 2; Matt. 13: 31, 32.  
Wednesday. The strenuous life. Mark 12: 29-31.  
Thursday. In His strength and name. 2 Cor. 12: 7-10; Col. 3: 17-23.  
Friday. The object of our endeavor. Phil. 1: 27; Heb. 6: 1-3.  
Saturday. Faithfulness rewarded. Heb. 6: 10-15.

#### A BATTLE-CRY LESSON

"Don't give up the ship!" was once the battle-cry of the American sailor. The "Chesapeake" and the British frigate "Shannon" were in combat outside of Boston harbor. Every officer who could direct the movements of the "Chesapeake" was either killed or wounded. The heroic young Lawrence fell dying on the bloody

deck. As they bore him down the hatchway, in feeble accents he gasped out: "Don't give up the ship!" These ringing words have nerved the arms and put courage into the hearts of our sailors ever since. Men need to be stirred by some lofty motive, beautiful ideal or watchword, that is crowded with noble significance. The Christian warrior finds many of these in God's Word. "The sword of the Lord and of Gideon" was the magical shout that enabled his three hundred picked men to rout a hundred and thirty-five thousand Midianites. But in the New Testament times still loftier motives were given to men. All these cluster about the one idea of

#### LOYALTY TO CHRIST

Anciently there was much stress placed upon adherence to law. The Ten Commandments must be obeyed. In the new dispensation it is allegiance to a Person. This binds with a firmer bond. How we enjoy seeing any one carry out a good purpose with determined zeal. A man in possession of a very valuable manuscript was crossing a stream when he fell overboard and began to swim for dear life, and yet was resolved to save his precious manuscript at any risk. For a time he held it up with the right hand, swimming with the left; then he changed hands. Finally, fearing he might not be able to reach the shore, he held the paper in his teeth, and with both hands and arms he soon found himself safe on land. All hindrances must be overcome that stand in our way to loving loyalty to Christ.

We find the clearest illustration of true loyalty to Christ in the marriage relation. Some one says, with a measure of accuracy, that it is not quite so clear that the man marries the woman as that the woman marries the man. It is she who leaves her home, gives up her name for his, interests herself in his chosen profession, and henceforth his success is hers. She identifies herself with him. And yet she retains any liberty that does not interfere with their united welfare. However, there is one exaction that every manly man makes of his wife, and that is absolute loyalty to him in heart and life. And this is just what Christ expects and demands of every one of His followers. Forms and methods we may decide for ourselves, but through them all we must be true to Him at the very core of our being.

#### INCENTIVES TO LOYALTY

1. "Abide in me," and I will abide in you.
2. "Ask what ye will." "It shall be done."
3. "That your joy may be full."
4. "I have called you friends."
5. "As the Father hath loved me, so have I loved you."

#### TRUE TO THE LAST

1. A young Austrian officer was found in a ditch after battle, mortally wounded. The Prussian ambulance officer tried to remove him, but he pleaded piteously to remain where he was. Later he died, and then in removing him the secret of his anxiety was revealed. Underneath him was hidden the flag of his country. Even in death he would protect the colors.

2. When President Edwards came to die he bade good-by to his relatives, and then, turning about, he said: "Now where is Jesus of Nazareth, my true and never-failing Friend?" And thus fell asleep, true to Him.

Full River, Mass.



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## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Concord District

Well, here we are again! All pastors are settled down to their work, and we have taken to the road. Our face has become familiar to railway conductors, and there is scarcely a spot for more than two hundred miles in which we would not feel at home. We hope for a grand year in the Lord's work.

**Weirs.**—The camp-meeting will be held August 19-24. This church is rejoicing in having a pastor and wife all their own. They are full of courage, and hope for great things. Rev. G. L. Lowell and wife have settled in the new home and are happy in the work.

**Gilford.**—The people are delighted in having sent to them a man of the ability of Rev. R. E. Thompson. They will plan for the most generous support they can possibly give.

**Gilmanton.**—One Roberts left, and another Roberts came. Rev. A. E. Roberts, of the Seminary, is to supply the work. A little company there is, but they are full of courage.

**Bow and Bow Mills.**—Rev. Henry Candler is beginning his second year here and enters heartily into the work. If he can have the co-operation of the people, there will be good results.

**Penacook.**—All express themselves as much pleased with the new pastor, Rev. A. L. Smith. The quarterly conference has decided that the church ought to take a forward movement in the matter of pastoral support, and began by adding \$50 to the claim. They are putting the parsonage into good condition, which looks as if the single man might not always remain so. On the second Sunday night a young woman expressed her desire to become a Christian. One of the things that must come to pass here, is the building of a new church. It cannot be much longer delayed. If the present property cannot be sold right away, the new edifice should come anyway.

**Suncook.**—Rev. R. T. Wolcott begins his fourth year amid many expressions of welcome. May it be the best of the four, and one of great religious interest!

**Tilton.**—All welcome with great enthusiasm Rev. William Warren for a second year. The quarterly conference has generously voted the pastor a leave of absence for three months, that he may visit his friends in England. He will leave about the first of June and return early in September. In his absence the work will be cared for by Rev. W. H. Hutchin, who has been asked by the committee to take the place. This will be a source of pleasure to his many friends in Tilton where he served so efficiently for five years. All will wish Mr. Warren a safe journey and much pleasure.

**Chichester.**—The supply for this place is Rev. W. R. Paterson, who comes from Vermont. He has entered upon the work.

**Grange.**—This little company is full of pluck. They have gladly welcomed Rev. J. L. Felt for the third year, and are looking for a season of good results in the Lord's work.

**Colebrook.**—The camp-meeting at this place hardly deserves this title, for it is only a grove-meeting, no one stopping on the grounds except during service. It will open June 24 and continue a few days. Whatever interest was in the meeting in its first days has all gone. There seems but little use to keep it going at this poor dying rate.

The work of this church begins very encouragingly. The pastor, Rev. W. F. Ineson, is cordially welcomed back. Improvements have been made by grading the grounds about the church and parsonage. The buildings are all to be painted within a few weeks.

**Beecher Falls.**—A subscription of more than \$300 has been made for the new church here. We want to erect one to cost not more than \$1,200 or \$1,400. The people need help from abroad. The presiding elder would be glad to receive, from interested friends, any sum for this worthy cause. We hope to report ere long the work under way.

**Pittsburgh.**—The pastor here, Rev. William Magwood, divides his time with Beecher Falls. Much of the town of Clarksville is without pastoral care, and the people there look to him

for it. This gives him a charge of considerable size. Then he has added to his work the care of all the schools. He seems equal to it, and is busy with all departments.

**Jefferson.**—Rev. C. E. Clough did not get into his pulpit until the third Sunday, by reason of sickness. He has gone at his work earnestly, and the people, so far as heard from, express themselves as much pleased.

**Whitefield.**—A throat trouble has hindered Rev. E. E. Reynolds in his pulpit work for a few weeks. He is able to preach again, but does not attempt to sing much. The work opens very hopefully.

**Concord, First Church.** gave a most hearty and enthusiastic reception to their pastor, Rev. Joseph Simpson, and wife, on the evening of May 15. The church parlors were beautifully and tastefully decorated. A large number were present to extend their greetings. Already all parties feel very much at home, and the work moves well.

We learn incidentally that *Baker Memorial*, the same evening, held a reception for their new pastor, Rev. E. C. Strout, but we are without any particulars. Mr. Strout has made an excellent impression.

**Laconia.**—This church extended to Dr. and Mrs. C. D. Hillis a most delightful reception—one of the finest they ever received. All were happy, and everybody is hopeful.

**Franklin Falls.**—While Rev. C. U. Dunning was at the Conference his study was invaded by some persons. They did no damage, but made some changes. As a result, the study is painted, papered, and has a new carpet. Lots of other studies might be invaded in the same way! Now the Epworth League, in recognition of the faithful work done by Mr. Charles H. Dunning, the pastor's son, proposes to "fix him" by painting, papering and carpeting his room in the parsonage. Well done! That is one thing Epworth Leagues might do in some other churches. The pastor's fourth year begins very hopefully. He is still troubled with his lameness, but does all his work.

**Personal.**—We were glad to meet Rev. D. L. Rader, D. D., of Denver, Colorado, a member of the Book Committee, whom we first met in the General Conference at Cleveland. He preached at Tilton and addressed the students of the Seminary. It was his first sight of the Granite State.

Rev. Silas E. Quimby will now have his headquarters with his son at Tilton. If any brethren wish his services as a supply, he will be glad to serve them. He will probably spend part of the season with his daughter in Pennsylvania, ready for either supply or evangelistic work.

#### Manchester District

**Manchester, St. James'.**—Rev. Elihu Snow, after two weeks of trial, concluded the work at St. James' was more than he could carry. He has resigned his charge and will remain at York Beach. Rev. W. H. Hutchin will take up the work at St. James' for the rest of the year. St. James' is very fortunate in getting such a man as Mr. Hutchin. We look for excellent results there this year.

**Chesterfield.**—Rev. Noble Fisk, the new pastor here, has commenced his work in earnest and has found favor with the people. Mr. Fisk was pastor here thirty years ago. Only a few, however, of the old friends remain to greet the old-new pastor.

**Wilton and West Andover** are being supplied by Rev. J. W. Bean for the present.

**West Rindge.**—On his return for the third year the people of this church gave Rev. D. J. Smith a great reception. It came as a surprise and was thoroughly appreciated—a donation in the way of a pound party. Light refreshments were served and all had a fine time. The work opens pleasantly and with promise. Though it came on a very stormy evening, a fine congregation greeted the presiding elder on his first visit for the year.

**Winchester.**—The pastor, Rev. N. D. Bigelow, was greeted by a large congregation on his return for another year. The finances of the church are in good condition. Spiritual interest abounds. One person joined on probation, May 5. Others will follow. The Epworth League anniversary service—"Twelve Wonderful Years"—Sunday evening, May 12, was very successful.

**Fitzwilliam.**—Rev. Arthur Wadsworth, the new pastor, and family, met with a very cordial reception here, and the work has begun under favorable conditions. Good congregations greeted the pastor at both Fitzwilliam and Richmond. The people gave Mr. Wadsworth a reception on Wednesday evening, May 15, which proved to be very pleasant and helpful. A good share of the benevolent collections are already pledged for the year. Two persons were baptized and received on probation, May 19. Though a very

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stormy day, a large congregation greeted the new pastor and the presiding elder.

**Milford.**—This society, on April 25, gave a royal reception to Rev. and Mrs. I. B. Miller, who returned for a fourth year. The vestry was finely decorated, refreshments were served, and all had a good time. Under the faithful leadership of Mr. Miller this society has been blessed with a revival spirit of late, and several have been converted. The people express their delight in the return of the pastor and his wife to this field of labor for another year.

**Contoocook and Webster** each rendered a good report at the first quarterly conference. Contoocook has made an advance on salary so as to keep the pastor there all the time and leave Webster to other hands. They pay as much as both places paid last year. They welcome back Rev. J. G. Cairns and wife for another year. Rev. Harvey Sawyer will supply Webster for the present.

**Peterboro.**—The Methodist Church, in union with the Baptist, is having special religious services. Already some fruit of the effort has been seen, and greater good is expected. The churches are being assisted by Misses Laura J. Hayes and Jennie Hoy. These ladies are experienced, safe, and efficient helpers, and will do good work wherever they go.

**Nashua, Arlington St.**—A royal reception was given to Rev. C. C. Garland on his return to this church for the sixth year. Mr. Garland has sent out a pastoral letter to his people which is calculated to inspire all hearts and accomplish much good. May 12 the anniversary of the two Epworth Leagues of the city was held in the evening at the Main St. Church, and was a most excellent service. Rev. E. Hitchcock was sick and unable to attend to his work, but Rev. C. C. Garland, assisted by Mrs. Annie E. Smiley, of Lowell, and others, conducted the services, which were much enjoyed by all who were present. The church was beautifully decorated for the occasion, and the program was exceptionally fine.

**Nashua, Main St.**—The people of this church gave Rev. Elwin Hitchcock and family a fine reception, with an exceedingly cordial greeting. The work opens very auspiciously.

**Salem Depot.**—The good people of our church here rendered a reception to the newly-appointed pastor and wife, in the vestry, Friday evening, May 17. It was a very pleasant occasion, one long to be remembered. There were a large number of guests present. At 8 o'clock a musical and literary entertainment of very high order was presented. A cordial welcome to Rev. J. R. Dinsmore and family was extended by George W. Thorn in a bright speech which was enjoyed by all. Mr. Dinsmore responded in a very happy manner. James Hadley was master of ceremonies for the evening. Remarks were made by Revs. D. O. Babcock, William Bartley, and I. P. Smith. The decorations were fine. A bountiful collation was served by the Epworth League. The work opens very nicely with the new pastor.

**Keene.**—On Thursday evening, May 2, the people gave to Rev. and Mrs. J. M. Durrell, the new pastor and wife, a very warm reception. Mr. and Mrs. Maylatt assisted in receiving. During the formal presentations an orchestra furnished music, and over three hundred were present, including the local ministers and their wives. A large bouquet of cut flowers was presented to Mrs. Durrell. After the introductions were over light refreshments and ice cream were served. The whole affair was planned by the Epworth League, with the assistance of the Ladies' Society. The decorations were in the best taste.

The anniversary of the Epworth League was held Sunday evening, May 12, and took the place of the regular services. Papers of three minutes each were assigned to different persons on the following topics: "History of the Epworth League," "The Heart of the League," "The Hand of Mercy," "Intelligent Piety," "Social Life in the Church," "Sketch of the Bennett Memorial Chapter," "The Financial Side of Christianity." The topics were taken by members of the cabinet, and were bright and up-to-date. The choir assisted with anthems and the people with appropriate hymns. The pastor, Rev. J. M. Durrell, closed the service with a fifteen-minute address on "Practical Christianity." The large vestry was packed, and the young people were in evidence. The older members of the church were pleased with the services, and proud of the young folks. Mr.

Durrell is having a very fine opening here. The parsonage has been thoroughly renovated, painted and papered for the new occupants. Last year's bills were all paid and \$50 left in the treasury with which to begin this year. C.

#### Dover District

**Somersworth.**—The evening of April 24 the Epworth League gave a very unique entertainment, consisting of a banquet, music and addresses, with Miss Edith Le Gro presiding, and Fred Wentworth as toastmaster. Responses were given by Mrs. H. A. Blaisdell, J. M. Russell, Revs. Henry Hyde, D. B. Martin, and G. B. Merritt (representing the Congregational, Free Baptist, and Baptist churches respectively), and the pastor, Rev. G. N. Dorr. Miss Elizabeth Northup, of Malden, Mass., and Rev. G. H. Spencer were present as guests of the League, and

gave brief addresses. It was a very pleasant affair and greatly enjoyed by all.

**Dover.**—The French Mission connected with St. John's Church, in charge of Rev. W. H. Leith, is doing good work. Two candidates were baptized, May 5, by the pastor, Rev. E. S. Tasker. May 8, the Epworth League gave a very pleasant evening to the public, assisted by the high school orchestra of Somersworth, realizing a handsome sum.

**Kingston.**—Rev. Mark Tisdale received a hearty greeting on his return from Conference. Meetings are spiritual, pastor and people are hopeful.

**Exeter.**—Rev. William Woods enters upon his fifth year with encouraging prospects. The society is united and wide awake. They have faith in their pastor and in the Gospel which he preaches. Plans are already being laid for a

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## Epworth League California Excursions

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# Santa Fe Route



thorough revival campaign in the autumn. Rev. W. H. Leith has commenced a work among the French in connection with this society.

**Moultonville.**—The parishioners of Rev. G. W. Jones presented him with a barrel of flour on his return from Conference. The Epworth League holds a morning prayer-meeting each Sabbath before the preaching service, which is very helpful to pastor and people.

**First Church, Haverhill.**—Old First Church can be counted among the vigorous, if not with the young. Rev. L. R. Danforth's third year with the mother of Haverhill Methodism opens auspiciously. Wednesday evening, May 1, the young men of the Sunday-school and Epworth League managed a reception, which was a grand success. Every branch of church work seems to have put on new strength. On May 5, ten promising young converts united from probation, and others are ready to be received at the next communion. The Epworth League, Sabbath-school, class and prayer-meetings are well attended, interesting and spiritual.

**Tauntonboro.**—A fair audience, for the place, met the presiding elder, Sunday afternoon, May 12. The faithful few work hard to maintain a religious service. The pastor's wife accompanies him each week—a six miles' drive over the hills—to assist in the singing. The church is sadly in need of some new pulpit chairs. May some benevolent heart kindly remember them!

**Hampton.**—A class-meeting largely attended preceded the first quarterly conference. But few of our societies have a larger number of praying men, and there is a good company of faithful women. The fourth year of Rev. J. N. Bradford's pastorate bids fair to be his best.

**Salisbury.**—Rev. G. A. McLucas was most heartily welcomed to his new field of labor. The Ladies' Circle has greatly improved the Epworth League room at an expense of \$100. Some \$75 are being expended in improvements on the parsonage. Rev. Joseph Hayes, eighty-four years of age, is busily engaged in his garden.

**Portsmouth.**—The Woman's Foreign Missionary Society of the district held its semi-annual meeting with this church, May 10, Mrs. C. J. Fowler presiding. The following persons took some part in the program: Mrs. C. W. Taylor, Mrs. H. B. L. Perkins, Mrs. E. W. Phillips, Mrs. H. Watts, Miss Lucy Meadowcroft, Mrs. G. W. Farmer, Mrs. J. E. Robins, Mrs. E. S. Tasker, Rev. T. Whiteside, and others. Dr. Edna G. Terry gave a graphic description of the situation in China. The ladies of the society furnished entertainment. It was an interesting and profitable meeting.

**Miscellaneous.**—The District Epworth League

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will hold its annual meeting in Somersworth, June 5. Rev. F. J. McConnell, of Ipswich, Mass., will give the address in the evening.

A Preachers' Meeting will be held on the Hedding Camp-ground, June 19.

The district camp-meeting will be held August 26-31.

I have received a touching appeal from Jacksonville, Florida, asking for help. Supplies may be sent to Little M. Whitney, 328 Davis St., Jacksonville, Fla., or to Rev. S. A. Huger, presiding elder, Orange St.

William Mason Frost, son of the late Rev. P. M. Frost, of Haverhill, Mass., graduated, May 6, from the Baltimore Dental College.

Plan to be present at the Hedding camp-meeting. Let each church give the proceeds of a lecture, or some other entertainment, to help cancel the indebtedness of the Association. Rochester, East Rochester, and others have pledged to do this. EMERSON.

## N. E. SOUTHERN CONFERENCE

### New Bedford District

**Provincetown, Centre Church.**—Nearly four hundred persons accepted and extended greetings to Rev. Geo. E. Brightman and wife at the public reception given them on May 1. Mr. and Mrs. Angus Mackay assisted in receiving. Mr. A. L. Putnam presided and extended the greetings of the church. Rev. Sidney Cranford, of the Congregational Church, voiced the welcome and good-will of that society. Mr. A. P. Hannum was appointed to perform the same service for the Universalist Church, they being without a pastor. Rev. L. H. Massey represented Centenary. The musical program was one of Provincetown's best, and that is saying a great deal. Mrs. Brightman was presented with beautiful flowers by children representing the Sunday-school. The pastor's response indicated the depth of appreciation he felt at the manifestation of the heartfelt cordiality. The decorations were unusually artistic and added greatly to the occasion. Cake and ice cream were bounteously served to all.

**Fall River, First Church.**—The parlors of First Church presented a homelike appearance on the evening of May 8, when the church gave a formal reception to the new pastor, Rev. W. I. Ward, and wife, and to the retiring pastor, Dr. S. O. Benton, and wife. The pastor and former pastor (now presiding elder) and their wives were assisted in receiving by Miss Annie Dickerman, president of the Epworth League. There was a musical program, after which Mr. Wm. H. Holt, a class-leader of fifty years' service, presented Dr. and Mrs. Benton a Royal Vienna vase and a mahogany stand to accompany it. Mr. W. S. Davis, district president of the Epworth League, and member of this church, welcomed the new pastor. Mrs. Ward was presented with beautiful roses. Dr. Benton and the pastor responded. Revs. O. E. Johnson and E. J. Ayres made brief addresses. Miss Lucy Fothergill, vice-president of the Social department of the Epworth League, is credited with much of the success of the evening's plans. The church, although reluctant to part with Dr. Benton, enters into the work with the new pastor with true loyalty. He, in turn, by his winning and hopeful manner, readiness for service and general tact, is grasping the situation and assuring success in this important work. On May 5, 32 probationers were received into full membership. More will be received in June.

**Fall River, St. Paul's.**—Dr. M. S. Kaufman and wife were greeted by more than three hundred persons at the public reception given them on Wednesday, May 8. The Premier Orchestra furnished music throughout the evening. Mr. L. M. Fisher gave the address of welcome, to which the pastor happily responded. Mrs. Kaufman was presented with a beautiful bouquet by a little girl who is an inmate of the Deaconess Home. Mr. Noel A. Tripp, an active member of the church and Epworth League, now in his 94th year, was present. Refreshments were served.

**Fall River, Brayton Church.**—This church has made Rev. E. J. Ayres to feel that he is royally received. The ladies have spent over \$200 for parsonage furnishings. The outlook is considered hopeful, by both pastor and people, for one of the best years in the history of the church. With the new building, freedom from debt, and an excellent field, this church should

be a power for righteousness in this section of the city. The former pastor, Rev. E. E. Phillips, leaves a fine record on debt-paying and evangelistic lines. He has many warm friends.

**Taunton, First Church.**—Since Jan. 1, 11 persons have been received on probation and 1 by letter. Of the probationers 7 joined on May 5. Rev. J. F. Cooper is pastor.

**New Bedford, Pleasant St.**—This loyal church, Methodist in faith and practice, has entered heartily into the work of the Conference year. Rev. Geo. H. Bates, retiring presiding elder of Norwich District, is apparently the right man in the right place. The social services are seasons of power. The laymen of this church sustain the prayer and conference meeting. The pastor, wife and family were given a pleasing reception on the evening of May 10. Mr. Bates is manifesting his interest in Methodism at large by giving careful and active attention to the work of the denomination in the city. That he has not lost the pastoral art and spirit, is evidenced by the methods taken to acquaint himself with all who need his ministrations.

**New Bedford Social Union.**—Lieutenant-Governor Bates was the guest of the evening at the May meeting. Previous to his address the old and new pastors were introduced and made brief speeches. Rev. Geo. G. Scrivener, of Howard Church, was presented as the pastor of the "baby church." He gave a good account of his charge. Rev. W. E. Kugler, who is entering upon his fifth year of service with Fourth Street, claimed to be the father of New Bedford pastors, but Rev. S. E. Ellis, appointed to the Fairhaven Church for the sixth year, was introduced as the patriarch of Methodism in New Bedford and vicinity. "The newest pastor," Rev. G. H. Bates, of Pleasant St., was introduced just before his relative, the Lieutenant-Governor. New Bedford was the boyhood home of Hon. John L. Bates, and in a happy way he revived old mem-



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ories, to the intense delight of all, especially the older ones present. He claimed to have been assistant pastor of Pleasant Street long before any of the pastors present were appointed to New Bedford. Mr. R. F. Raymond, president of the Union, presided.

**Whitman.**—A hopeful and encouraging outlook cheers the heart of the new pastor, Rev. H. W. Brown. On the evening of May 8, a hearty reception was tendered him and his family. Words of generous welcome were spoken by representatives of the various churches in the town, the Y. M. C. A. and the G. A. R., and a cordial greeting was extended by the members and friends of the church. Extensive and beautiful decorations, an orchestra, and a collation ministered to the pleasures of the evening. The arrangements were in charge of a committee representing all departments of the church, and were successful.

**Bourne.**—This good people have invited the June Preachers' Meeting and the District Stewards' meeting for June 3 and 4. It will be remembered that some \$8,000 have been expended recently in the enlargement, renovation and refurnishing of their place of worship. Let there be a large attendance of both ministers and laymen! Rev. S. F. Johnson is pastor. Inform him of your intentions in regard to the meeting. L. S.

#### Providence District

**East Braintree.**—The tenth anniversary of the dedication of this church was quietly observed on Sunday, May 12. A consecration service was held at 9.30 o'clock a. m., followed by the usual morning service, at which the pastor addressed the young people. At the evening service Mr. Henry M. Storm gave a brief history of the church from the date of its organization, and the pastor spoke of its outlook for the future. The League service at 6.15, led by Mrs. Boynton, was helpful and interesting. All of the services of the day were well attended. On Friday evening, May 17, an informal reception was given the pastor, Rev. A. G. Boynton, and his wife. Mr. J. Sampson, superintendent of the Sunday-school, presided, and brought the greetings of church and school to the new pastor. Short addresses of welcome were given by the pastors of the neighboring churches and by Mr. H. R. Smith, president of the Epworth League. The Juniors brought their greetings in a bouquet of pinks, which one

of the younger members presented to Mrs. Boynton. Miss May Black, also of the Juniors, sang very prettily. Refreshments were served.

#### MAINE CONFERENCE.

##### Augusta District

**Buckfield.**—The year opens well, and the people were all glad to have Rev. and Mrs. H. C. Munson returned. Mr. Munson is not only a good preacher, but a good pastor who loves his work. He is a fine scholar, and frequently entertains his people with a scientific lecture on astronomy, geology, botany, or on other subjects of interest, such as authors, English and American. It is reported that the congregations are larger than for many years. The spiritual interest seems to be deepening. The people are thoughtful and kind. Recently Mr. Munson was presented with a new suit of clothes, including hat and shoes. Not only at Buckfield proper, but at *East Buckfield*, they are more than usually interested in the preacher and show their appreciation of his labors in many ways.

**Livermore Falls.**—Rev. J. R. Clifford has entered upon his work of the second year with high hopes and bright prospect of success. The people are grateful to "the powers that be" for his return. All bills that accrued the past year are paid. Mr. Clifford is greatly loved by this people, as was recently shown when he and his wife were given a fine reception. The vestry was arranged in a very homelike way with tables, art squares, rugs, easy-chairs, potted plants, and cut flowers. Special music had been prepared. J. F. Jeffords was toastmaster, and in a very hearty manner welcomed the pastor and his wife, also the people. J. L. Morse represented the officary, responding to the toast, "Diligent in Business," etc.; A. D. Brown's topic was, "The Class-meeting;" Dr. C. W. Brown, "The Sunday-school;" Fred Shipley, "The Prayer-meeting;" Mrs. Wallace Dow, the "Social Side of Church Work;" Mrs. Rickler, "Woman's Work in the Church." It was a most delightful evening. The people are taking hold at the beginning as though they intended to accomplish something for their own good. Rev. W. H. Foster is yet alive—and alive in the best sense of the word. Although in his 90th year, yet he is as straight as an arrow and as direct on gospel lines. He was

present at the first quarterly conference. This superannuated man of God is an inspiration to the church and a great help to his pastor. Long may he live to bless the world! One class from the ranks of the children has been formed for religious instruction. Four conversions are reported, 3 received on probation, and 3 in full. The Sunday-school averages 100. There is a large increase of benevolent moneys. The religious interest is good. One conversion since Conference.

**Hallowell.**—Rev. Walter Canham and wife received a very warm welcome. A delightful reception was recently given them in the vestries of the church, which were resplendent with flags, bunting, and potted plants, artistically arranged by Mrs. Wedge, Miss Mason, and Mrs. Blatchford. Mr. and Mrs. J. W. Church presented the members of the church and friends present to the new pastor and his wife. The front of the vestry was converted into a reception-room. An interesting program of songs and recitations was given by the members of the Junior League. Following the entertainment refreshments were served. All the evangelical churches were represented. Rev. Francis Grovenor, a former pastor, was present, and added words of interest to the occasion.

**Solon.**—Rev. T. Whiteside has been returned for the fourth year, to the delight of the church and community. He and his family are held in high esteem. The year is opening pleasantly. On Friday, May 10, several memorial windows in the church were dedicated. Though the weather was unfavorable, yet a large number assembled. Another important feature of the occasion was the presentation of a beautiful pulpit set by Capt. Moses French and family, as a token of their appreciation of what his comrades and the church had done for him and his wife, who passed into the beyond within the past year. Rev. Thomas Whiteside, the pastor, accepted the gift in the name of the trustees, in a few well-chosen words. Mrs. W. F. Berry, of Waterville, daughter of Capt. and Mrs. Moses French, drew beautiful word-pictures of the life of her mother, whose exemplary Christian life had endeared her to all who knew her. Mrs. D. S. York, president of the Ladies' Aid Society, presented to the church the window in memory of Sarah Kidder French, in behalf of her many friends from Maine to California. Mr. White-

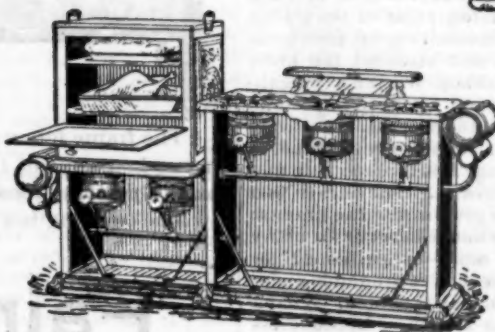
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side accepted the window in a feeling manner, saying that it had been his good fortune to be the pastor of Mrs. French, and that he had never before seen a person so faultless in character and temperament. Mrs. Dr. Greene read a paper of great interest, prepared for the occasion. An original poem by Cynthia Goodrich McQuilkin was read by that lady, in reference to the Whipple family, whose names appear on a window which was presented by Mrs. Jennie Whipple Greene. These names include David Whipple, Mercy Jackson Whipple, Jacob Lowell, Grace McFaden Lowell, Ceman Whipple, Jane Lowell Whipple, and Eleazer Whipple. Mrs. Olive Williams Spaulding, in behalf of her brother, Dr. S. A. Williams, of New York, and herself presented the church with a window in memory of their parents, Jotham and Augusta Colley Williams. Mr. Whiteside spoke of his relation to them as their pastor and of their true Christian worth. Capt. French spoke of his association with Mr. and Mrs. Williams through life, and of the bond of love existing between their family and his own. Mr. French then presented, in behalf of Thomas Fletcher of New York, who was unable to be present, a window in memory of his father and mother, Asa and Elizabeth Fletcher. Rev. W. T. Chapman, a former pastor, presented a few reminiscences of his knowledge of Mr. Herman Whipple. Rev. E. T. Adams, another pastor of other days, said a few things touching his personal knowledge of all these friends whose names were presented in memoriam. He hoped that the lessons of the occasion would be remembered. He exhorted the people to support the church, and pattern after the men and women whose names were thus honored. Rev. W. C. Wade, of the Congregational Church, was present and assisted in the services. Capt. Moses French, Mrs. Augusta Williams, and Mrs. Jane Whipple held a reception after the exercises. The choir furnished excellent music. Elaborate refreshments were served in the public hall to the guests. An entertainment was given in the evening, consisting of vocal and instrumental music. It was a great day for this church.

Bingham and Mayfield, with Moscow between, is a field of great possibilities, and where the right kind of a man can make his mark for God and humanity. We are very anxious to obtain a preacher for this charge. There is no better opening in the land for preaching the Gospel and expecting immediate fruit from the seed-sowing. A young man, of energy and grace, coupled with tact and love for the work, can gain for himself the name of soul-winner and church-builder as in no other field in our knowledge. We have here a church building worth perhaps \$1,000, including a lot, but no parsonage. A salary of \$300 can be easily worked up. A few faithful members are to be found scattered over this field. Bingham is a village of about eight hundred inhabitants at the terminus of the Somerset Railroad and situated on the Kennebec River. Moscow is a farming community, about three miles distant from Bingham. Mayfield has two preaching places, one four and the other eleven miles distant from Bingham. No services are held in Mayfield during the winter because the town is so sparsely settled and the roads are so very bad. Any young man who wants a chance to work for Christ and to do good will please correspond with the presiding elder of Augusta District, Rev. C. A. Southard, Oakland, Maine. Who will it be? Write at once for work. C. A. S.

#### Lewiston District

Newry. — We spent Sunday, May 5, in Portland, and enjoyed the festivities of the golden jubilee and Bishop Goodsell's great sermon at Congress St. Church, and attended the great meeting and heard Bishop Warren's magnificent address and Bishop Thoburn's apostolic message at City Hall in the evening. On May 11 we started on our first round. From Bethel to Newry we had a carriage ride through rain and mud and swollen streams. Snowdrifts and blossoms were in close proximity. The promise of a fine grass crop has not been better for many years; but planting must be postponed for awhile, for much of the plowed ground is under water. On Sunday morning it poured. What a difference between the audiences at Congress Street and City Hall, a week ago, and this one of fourteen! But in the afternoon the sun shone brightly, and in the old school-house at North Newry a good audience assembled to hear the Word and to enjoy the exercises of the Sunday-

school. The people are pleased with the return of Rev. W. H. Congdon. His popularity is shown by the fact that he has been chosen supervisor of schools. Two new modern school-houses have recently been erected; Mr. Congdon is giving considerable attention to the schools. The church paid all its bills last year and made valuable additions to its property; and further improvements on the parsonage are contemplated.

At North Newry the erection of a chapel is being agitated. It is greatly needed, and if any who may see this will send much or little to the pastor as a Twentieth Century Thank-Offering, it will prove a wise investment. Newry is surely looking up.

Gorham, N. H. — Rev. W. Canham's pastorate of two years here was an unbroken success on all lines. Besides all that was paid for current expenses and given for the benevolences, \$800 was raised for improving the church property and the payment of old debts. For the first time in many years the church is free from debt. It was a great affliction to part with those who had been made so great a blessing, but the church has very cordially welcomed the new pastor, Rev. W. H. Barker, and family, and fully expects the good work will go right on. The outlook here is very hopeful. A pleasant incident of the quarterly conference was the reading of a personal letter from a former pastor, Rev. H. E. Foss, D. D., giving some account of the opening of his pastorate at Arch St., Philadelphia. Is it any wonder that young ministers are glad to be appointed to this charge when it is on the way to Bath, Hallowell, Bangor and Philadelphia?

Berlin, N. H. — The church is much pleased at the return of Rev. Wm. Wood for another year. A fine new library case has been put into the vestry, costing \$50. Forty of this was the net result of three lectures by the pastor. A nucleus of a fine library is in place. The Sunday-school has an average attendance of 54. The Epworth League chapter has become responsible for electric lights for the church, and most of the money is in sight. A heroic effort will be made to throw off the incubus of debt.

Scandinavian Mission. — In the interest of economy Mr. Wood will supply the mission this year. The young people can understand and speak English, and the old people speak, pray and sing in their native tongue. A debt of \$500 remains on the chapel. The Church Ex-

tension Society offers to pay the last \$200. This is a very frugal and industrious people, and they will do all they can, but they must have assistance from abroad. It would be simply disastrous to let this opportunity slip. Any amounts sent to Mr. Wood for either of these interests will be promptly acknowledged.

Bethel and Mason. — Rev. O. S. Pillsbury and family have received a very hearty welcome. The congregations are large, the social meetings well sustained, the Sunday-school is doing well, Epworth League and Junior League are active, the class-meeting has had forty different attendants during the last quarter, and the average has been fifteen. On May 16 the pastor reported more than forty pastoral calls. A supper was given in the vestry, followed by a sermon and quarterly conference.

Miscellaneous. — Receptions to pastors and their families are now in order. We have heard of these pleasant occasions at Berlin, Gorham, Bethel, and Brunswick. A. S. L.

## EAST MAINE CONFERENCE

### Bangor District

Dexter. — The new Conference year opens among this people with enthusiasm. Rev. H. B. Haskell began his pastorate in the middle of a broken year occasioned by the sickness and resignation of the former pastor. The church has taken on new strength, the prayer and class-meetings especially showing great increase of interest and attendance. Though suffering from deaths, removals, and sickness, the church seems to be meeting her opportunity with courage, zeal, and faith. E. M. Tibbetts, long and helpfully identified with all the interests of the church, and lay delegate to the General Conference of '88, is now confined to his home with a severe attack of sciatica. We trust he may be spared many years yet to be a blessing to the church.

Ripley. — Though supplied as before by the Dexter pastor, Ripley has a separate quarterly conference organization. An increase was made in the pastor's claim, preparations are being made for needed repairs, and the work of the year begins with cheerfulness.

Corinna. — The heroic and self-sacrificing pastor is pushing the new church, and will dedicate the second week in June at the time of the meeting of the District Ministerial Association.

Harmony and Athens. — Rev. J. E. Lombard



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is proving himself a useful man in this great field. He is the only resident pastor of any denomination in seven adjoining towns. He holds services at five widely separated points, and attends nearly all the funerals in this great territory. Good congregations greet him and a good interest prevails.

**Hartland and St. Albans.**—The people have received Rev. C. H. Johonnet with open arms. If there were two of him, so that each part might have the whole of one, it would suit the people better.

**Pittsfield.**—Many good words are heard for Rev. H. L. Williams. "The best preacher we have ever had," they say.

**Bangor, Grace Church.**—In welcoming back Rev. Joshua M. Frost and wife to their sixth year's work the members of the church and congregation prepared a delightful surprise and presented them with some beautiful glass and china ware in remembrance of their fifteenth wedding anniversary. The pastor and wife feel deeply indebted to Bangor Methodism, and are very much at home in the city to which they are returned for their tenth year, and to which Mr. Frost came direct from Faversham, England, twenty-six years ago. The church has generously voted the pastor a long vacation to visit the West and attend the International Epworth League Convention in San Francisco.

**Bangor, First Church.**—Thursday evening, May 16, a reception was tendered Rev. R. E. Smith in the vestries of the Pine St. Church. The audience heartily joined in singing some old hymns, after which addresses of welcome were made by Rev. J. M. Frost, Rev. E. H. Boynton, and H. B. Dunbar. Pastor Smith was heartily cheered during his response. Mr. and Mrs. Taylor and Mr. and Mrs. Winchester assisted in receiving. A great number of happy young people, of substantial middle-aged people,

and sweet, sunny old people, promise great things for this pastorate.

**Oldtown.**—A fine reception given by the pastors of the several churches and the people of Oldtown welcomed Presiding Elder Dow to a home in the city. Addresses were made by the several pastors and by I. A. Terrill. Fine music was rendered by a special quartet. The presiding elder and his family feel very much as if among old friends. The work on Bangor District opens with 41 circuits and stations, with not less than 85 preaching places. Two of these circuits are yet to be supplied, and more than one beautiful field in northeastern Maine awaits the coming of a young man with zeal, faith, and love of men to undertake the making of a church where none now exists.

BRIGGS.

#### Rockland District

**Union.**—The reappointment of Rev. and Mrs. A. L. Nutter to this charge for another year was most satisfactory. On the evening following their return a reception was tendered them by the League. A very pleasant hour was spent in social intercourse, interspersed with music, select readings, and a few remarks from some of the workers, after which ice cream and cake were served.

#### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—On June 3, Hon. Robert Treat Paine will speak on "Organized Charity." The recent National Conference of Charities at Washington makes this topic of timely interest.

#### Boston District

**St. John's, South Boston.**—The annual Little Lightbearers' reception was held Wednesday, May 22. Fifty-one little folks with their parents

(Continued on Page 704.)

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#### CHURCH REGISTER

##### HERALD CALENDAR

New Bedford Dist. Min. Asso. at Bourne,	June 3, 4
Manchester Dist. Pr. Mtg. at Newport, N. H.,	June 3, 4
Dover Dist. Ep. League at Somersworth,	June 5
Norwich Dist. Min. Asso. at Westery, R. I.,	June 10, 11
Providence Dist. Min. Asso. at Woonsocket, R. I.,	June 10, 11
Bangor Dist. (Southern Div.) Min. Asso. at Corinna,	June 10, 11
Dover Dist. Pr. Mtg. at Hedding,	June 19
Dover Dist. Camp-meeting at Hedding,	Aug. 26-31

##### POST OFFICE ADDRESS

Rev. C. C. Whidden, Bridgton, Maine.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness, and constipation. All druggists.

**COMMENCEMENT AT LASSELL SEMINARY.**—Thursday, June 6, 7.45 p. m., Commencement concert. Friday, June 7, joint banquet of the S. D. Society and Lassell Club to the senior class. Saturday, June 8, 3 p. m., prize drill. Sunday, June 9, 10.45 a. m., sermon before the graduating class by Prof. S. F. Upham, of Drew Theological Seminary, Madison, N. J. Monday, June 10, 7.45 p. m., class day exercises—cards necessary. Tuesday, June 11, 2 p. m., Commencement exercises; address, Rev. S. Parkes Cadman, D. D., pastor of Central Congregational Church, Brooklyn, N. Y., "The Puritan's Message to the Twentieth Century." 4 p. m., business meeting of the alumnae; 5 p. m., semi-centennial banquet.

**ALPHA CHAPTER.**—The annual business meeting of Alpha Chapter (Boston University School of Theology) will be held at the Crawford House, Boston, on Tuesday, June 4, at 4.30 p. m. The business meeting will be followed by a dinner, at \$1 per plate, at 6 o'clock, to which all graduates are respectfully invited. The banquet will be followed by addresses from several Conference visitors, members of the faculty and others. A large attendance is anticipated.

A. M. OSGOOD, Sec.

Don't let your baby be pale and listless. Give him Mellin's Food, and see how healthy, happy and bright he may be.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

**DEACONESS AID LAWN PARTY.**—The Deaconess Aid Circle will hold a lawn party on Tuesday, June 4, from 3 to 10 p. m., at the Deaconess Training School, 175 Bellevue St., Longwood. It is hoped that many will take this opportunity, not only to enjoy the program provided and to help in the work of the Circle, but also to see the site chosen for the proposed Deaconess Hospital. Supper will be served at 6, and lemonade, candy, and ice cream will be on sale during the afternoon and evening. Admission, 10 cents. Ipswich St. cars pass near the grounds. If stormy, the lawn party will be given June 5.

**SOCIAL UNION.**—There are to be no further meetings of the Boston Social Union until fall.

VERNON B. SWETT, Sec.

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73 Congress St., Portland, Me.

**W. H. M. S.**—The regular meeting of the executive board of the W. H. M. S. of New England Conference will be held in the vestry of Bromfield St. Church, Monday, June 3, at 2 o'clock.

Mrs. JOHN GALBRAITH, Rec. Sec.

**W. F. M. S.**—A Fitchburg District convention will be held in Winchendon Church, June 4. Sessions at 10.30 and 2. Reports and officers chosen in the morning. Miss Clara Cushman will speak in the afternoon. Winchendon ladies furnish lunch for 15 cents.

S. W. DUNN, Dist. Sec.

**ADDRESS WANTED.**—Will the party in Lexington who sent a lady's brown walking suit to W. F. M. S. Headquarters, Room 29, 36 Bromfield St., presumably for the mission-boxes, please write to me at once? As no information came with the box, telling where it was from or for whom intended, I was unable to send it in the boxes, which were shipped May 22.

JULIA F. SMALL.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten-fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Write Chas. S. Fee, St. Paul, Minn., or C. E. Foster, 279 Washington St., Boston, Mass., for an **Epworth League** map folder.

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When each to each repeats the words of doom;  
Through blessing and through curse,  
For better and for worse,  
We will be one, till that dread hour shall come.

Life with its myriad grasp  
Our yearning souls shall clasp,  
By ceaseless love and still expectant wonder;  
In bonds that shall endure,  
Indissolubly sure,  
Till God in death shall part our path asunder.

"Till Death us join."  
O voice yet more divine!  
That to the broken heart breathes hope  
sublime.  
Through lonely hours  
And shattered powers  
We still are one, despite of change and time.

Death, with his healing hand,  
Shall once more knit the band  
Which needs but that one link which none  
may sever;  
Till, through the only Good,  
Heard, felt, and understood,  
Our life in God shall make us one forever.

— Anon.

**Candlin.**—Mrs. Ruth E. Candlin, wife of Rev. Joseph Candlin, was born in Southampton, Mass., March 15, 1840, and died in Reading, Mass., March 18, 1901.

Mrs. Candlin was converted when quite young through the efforts of a public school-teacher. Subsequently she was baptized by Rev. Daniel Richards and united with the Methodist Episcopal Church in Westfield. Her sterling worth and well-balanced mind made her a marked character and the centre of a circle of influence and usefulness during her earlier years in the church. Her piety was of that hopeful, bappy type which made her attractive, yet it was blended with that firmness which kept her from the fascinating charms of worldliness and made her Christian life a constant light. Mrs. Candlin was accustomed to do her own thinking, and settled the great questions of duty by the Word of God, and not by the opinions of others. Hence the evenness of her life.

Jan. 3, 1876, she was married to Rev. Joseph Candlin, in Southampton. This new sphere in life opened up to her a wider field of usefulness which she gladly entered. During twenty-five years she was not only her husband's companion, but his colleague, and shared with him the labors and responsibilities of the itinerant. She carefully studied the Word of God and fitted herself for an interesting and efficient Sunday-school teacher, and always gained the respect and affection of her class. She entered heartily into the several means of grace and helped to sustain them, and visited the sick and afflicted, shedding upon them the light and joy of her own beautiful life. In every charge to which her husband was assigned, by wisdom, kindness and the conscientious discharge of duty, she won the hearts of the people. Though quiet and unassuming, she had the courage of her convictions, and when difficulties and weighty responsibilities confronted her, she neither feared nor faltered.

During her last sickness Mrs. Candlin's courage was heroic, and her sufferings were borne with Christian fortitude and uncomplaining patience. She often went to the prayer and class-meeting and helped to push the battle when those of weaker mold would have required a nurse at home. Perhaps her most remarkable faculty was that of making a delightful and happy home. Said a refined and cultured lady who had enjoyed her society as a pastor's wife for three years, and afterward spent several months in the family: "A more beautiful home life I never knew." Early in her sickness she said to her husband: "I have been walking in the valley the last two weeks and death was at the end, but now death has removed and I see Jesus only." With this same blessed trust she passed to the life above. "Servant of God, well done!"

JOHN H. MANSFIELD.



**Shedd.**—John S. Shedd was born at Sangerville, Me., July 11, 1840, and died at Charleston, Me., Dec. 18, 1900.

He was one of four children, and the only son, of Simon and Alynda Shedd. About a dozen years of his early manhood were spent in Michigan and Colorado, whence he returned at the call of his widowed mother. On Aug. 31, 1880, he married Miss Emma L. Marshall, and about one year after both he and his young wife were soundly converted and united with the Methodist Episcopal Church at East Corinth, Me., during the pastorate of the late S. T. Page. His soul had found its sure anchorage, and henceforth his life bore daily testimony to the fact that the religion of Jesus Christ not only saves, but keeps.

About ten years ago Mr. Shedd was injured by being struck on one of his ankles by the hoof of a young horse which he was breaking, and from that hurt there seemed to develop a partial paralysis, which during the latter years of his life caused him very great discomfort; but no word of complaint ever fell from his lips. As bodily affliction increased, he hid himself more and more completely under the shadow of the Almighty.

His loyal wife and only son, Merton, survive him, together with his aged mother and one sister; but they have the sure comfort that comes from knowing that truly "blessed are the dead which die in the Lord."

I. H. LIDSTONE.

**Hammond.**—Mr. Joseph H. Hammond was born in Nobleboro, Maine, Dec. 8, 1823, and died in Newcastle, Me., Feb. 11, 1901, aged 77 years, 2 months, and 2 days.

Mr. Hammond's early childhood was spent in the town of his birth; thence his parents moved to Union, Me., from which place he moved to Damariscotta Mills, where he resided until within a few years of his decease. On Feb. 16, 1852, he was married. Three children came to gladden the happy home, all of whom survive—George, Albert, and Mrs. Winifred White, with whom he made his home. His wife died May 14, 1892.

During the "great revival" which occurred at Damariscotta Mills under the faithful ministrations of the late Rev. Dr. Mark Trafton, he was most happily converted to God. When afterwards the Methodist Episcopal Church was organized in the town, he became one of its first members, remaining loyal and consistent until he was transferred to the church triumphant.

Throughout his life Mr. Hammond was a hard worker and a man of industrious habits. He was always willing to lend a helping hand wherever and whenever needed. A good and kind neighbor and a faithful friend is gone from us; but the influence of his life still tarries, and its impress is left upon the lives of those who came within the circle of his acquaintance.

Besides his children, two sisters survive him—Mrs. Joseph Winslow and Mrs. Emma Taylor. The funeral services were conducted at his home by his pastor.

F. P.

**Cole.**—Mrs. Clarissa Cleverly Cole, wife of Solomon A. Cole, and daughter of the late William and Hannah Cleverly, was born in Wellfleet, Mass., Sept. 9, 1839, and died in Chelsea, Mass., Jan. 4, 1901.

Early in life she manifested the characteristic traits which later, energized by the Holy Spirit, made her pre-eminent as a faithful wife, indulgent mother, kind neighbor, wise counselor, and devoted Christian. Under the careful oversight of her most excellent parents she reached womanhood with a robust constitution, a cultured intellect, and a thorough domestic training. She was sunny in disposition, self-reliant in character, and energetic in action. She married Solomon A. Cole on May 8, 1859. Twelve years later, with her husband, she was soundly converted and united with the Mt. Beltingham Methodist Episcopal Church. Pure and undefiled religion made their home an earthly Paradise. Consecrating herself there daily at their family altar, she strengthened her husband's heart and hands, looked well to the ways of her household, ate not the bread of idleness, and made her home the centre of every radiating influence for good in the community. Little did she, her family or her many friends and fellow-Christians realize the fiery trials that awaited her, and the remarkable proofs that she gave thereby of the genuineness of her spiritual life.

For twelve years she was an active worker in

her home, in the church, and for the betterment of the social life in her community. She was an efficient co-laborer with her husband and her pastor in church work, in the Sunday-school, in the Ladies' Aid Society, in the social means of grace, and in personal visitations on the churchless, the sick, and the suffering. Then she was stricken down by a painful malady, making her for eighteen years (during most of the time) an intense sufferer, cared for by her ever-faithful husband and devoted children. For many of these years she was completely prostrate, unable even to recline in a chair, yet ever cheerful, patient, hopeful, and, until her fingers lost their cunning, actively engaged in helping her loved ones. During the last years of her earthly life she was perfectly helpless and a great sufferer, yet her faith failed not. A consciousness of Christ's presence, complete submission to His will, perfect trust in His promises, a deep sense of her own unworthiness, and great gratitude for the loving care of her husband and children, made her room a chamber of peace and Christian triumph. Those years will ever be a benediction to those who there visited her. Even during the months when she scarcely knew sound sleep night or day, and was unable to raise her head from her pillow or to open her eyes, she patiently endured, "seeing Him who is invisible," without murmuring, yet longing for her departure to be at rest.

She died as she had lived, fully trusting in Christ, and has gone home, leaving a befeaved husband and five children. Of such as the King Solomon truly said: "Her children arise up, and call her blessed; her husband also, and he praiseth her." Those who die in Christ are blessed.

N. T. W.

**Johnson.**—Mrs. Sarah J. Johnson was born in Wrentham, Mass., Feb. 11, 1835, and died, March 21, 1901, in Lestershire, N. Y.

Mrs. Johnson was the daughter of William and Nancy Aldrich. In 1851, in the month of July, she was married to F. A. Johnson, of Milford, Mass. In 1874 the family, which had grown to include four sons and one daughter, moved from Milford to Plymouth, where they resided till four years ago, when Mr. and Mrs.

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Johnson moved to Lestershire where three of the sons were located in business.

Mrs. Johnson was a beloved member of the Methodist Episcopal Church for many years, having been converted in Ashland in 1871. She was a woman greatly beloved in every community where she had lived. The gift of cheerful patience and of helpfulness was hers in a rare degree. The poor remember and love her for what she was to them. In addition to the great help she was always giving to the church she loved, she was prominent in the work of the Woman's Relief Corps and the W. C. T. U. She was also a director of the corporation of the Rider Home for aged persons. All her days were a blessing and a benediction to those who were with her, and none more than the last days. If she saw death, she was not terrified, for she had walked in life with the Saviour, and in death He was very near to her.

It was her wish to be buried amid the historic and beautiful scenes of old Plymouth where she had lived so long and which she loved so well. After the funeral in Lestershire, where hundreds of persons who loved and honored her came to pay their respects, she was carried to Plymouth, and at another service in Memorial Church another great company of friends met to mourn the loss of a faithful friend. It was but four months till the date set for the celebration of the golden wedding of Mr. and Mrs. Johnson. For a great number of years the family have had the weekly inspiration and teaching afforded by ZION'S HERALD.

A husband, four sons—Rev. O. E. Johnson, of Summerfield Church, Fall River; Geo. F. C. Fred., and Harry L., of Lestershire—and one daughter, Mrs. William Collingwood, of Plymouth, survive her.

It is a sweet, blessed, and holy thing to live such a life as Mrs. Johnson lived. All the Easter comforts are ours. "He that liveth and believeth in Me shall never die.

J. H. NEWLAND.

**Albee.**—Matthew D. Albee was born in Canada, Jan. 8, 1856, and died in Landaff, N. H., March 19, 1901, in his 45th year.

Mr. Albee early in life united with the Methodist Episcopal Church, of which he has since been a strong and earnest helper and supporter. He was at one time Sunday-school superintendent, and has, from the first, been a faithful steward and trustee, ever mindful of his pastor's interests and the welfare of the church of his choice.

He was united in marriage with Miss Ida Noyes in 1876. Five children were born to them.

The last ten years of his life Mr. Albee was a cripple. His lower limbs were paralyzed and nearly useless, so that he was unable to walk. But he could ride, and in this way was ever ready to do his Master's work. He was a cheerful Christian, always looking on the best side and feeling hopeful. He is one of four of the stewards and trustees who were translated during the last quarter of the Conference year 1901—Hiram Clark, Hiram Cooley, Mary Straw, and Matthew Albee. All four were very devoted and most faithful workers—the four corners of our church in Landaff. But we trust that, although the workers stop, the work may go on.

W. HOLMES.

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### New England Conference Minutes

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### The Conferences

[Continued from Page 701.]

and friends spent two happy hours together rejoicing in the work accomplished during the year for heathen children, and planning for enlarged work in the coming year. Great credit is due the superintendent, Mrs. S. W. Johnson.

The Literary department of the Epworth League has maintained a very successful Bible and Mission Study Class during the year. The year's work closed with a largely-attended Mission Social at the home of Mrs. F. J. Chase. The Nature Study excursions under the same department begin May 30 with a trip to Middlesex Fells. The leaders in this work are Miss Lillian M. Packard and Mr. C. F. Palmer.

**Egleston Square.**—The entire church building has been renovated and beautified. The exterior of the church and the grounds has been greatly improved by repainting and painting the front doors and the fence, laying a new board walk to the side entrance, erecting two large new bulletin boards, and arranging a flower garden in the centre of the lawn. On Sunday evening, May 12, the Epworth League held its anniversary service. The *Jamaica Plain News*, speaking of this occasion, said: "The church was prettily decorated with the League colors, red and white. The music was unusually good. Miss Caroline Plummer sang with her usual sweetness, and Mr. Brahm played a violin solo exquisitely." On Wednesday evening, May 1, a royal reception was extended the new pastor, Rev. W. M. Crawford. Reporting this delightful occasion the local press said: "The reception had a hearty ring about it. Good music from a stringed orchestra, witty speeches and refreshments, all combined to make the incident an uncommon event." Visiting clergymen were present from Jamaica Plain, Forest Hills and Neponset, and their speeches, with that of Presiding Elder Perrin, added much to the pleasure of the occasion.

**Boston, Tremont Street.**—There have been three social events at Tremont St. since Conference: The reception given the pastor, Rev. C. E. Davis, and family by the Ladies' Benevolent Society and Epworth League was a success in every way. Mr. Joshua Merrill presided over the festivities, and most cordial addresses were made by Rev. S. E. Howe and Mr. W. H. H. Bryant.

A. H. Arey, the veteran class-leader of the church, was seventy years of age on Tuesday, May 21. Sixty-six members of his class were at the class-meeting that evening. E. S. Baker, associate leader with Mr. Arey, presided at the exercises which followed the regular service. Miss Emma A. Gordon wrote a delightful poem for the occasion. Old-fashioned hymns enlivened the hour. It was an affair long to be remembered.

Last Thursday evening a concert of rare merit attracted a large audience which filled nearly every seat in the church. A magnificent chorus of a hundred voices, conducted by Mr. Samuel W. Cole, rendered some very difficult music to the delight of all, and the singing of Mrs. Jennie Patrick Walker and Mr. A. L. Crowell and the violin solos by Mr. Wilhelm Traupe won the encomiums of the enthusiastic audience. Great credit is due Miss Jennie Weller, organist of the church, who made this concert a possibility.

**South Walpole.**—The funeral of Rev. C. W. Wilder took place, Monday afternoon, in the church, which was filled. Delegations were present from the churches at West Quincy and Wollaston and Paul Revere Post, G. A. R., of Quincy, of which the deceased was a member. Rev. Dr. W. T. Perrin, presiding elder, was in charge of the funeral, assisted by Rev. Drs. James Mudge, J. H. Mansfield, Daniel Dorchester, G. S. Chadbourne, and L. B. Bates. A large number of ministers were present. The interment was at Wollaston cemetery.

#### Cambridge District

**Italian Mission.**—Rev. Gaetano Conte writes: "May I ask, through the columns of the HERALD, that friends sending donations to the Italian Mission kindly address such to Rev. Dr. J. H. Mansfield, 287 Hanover St. Some have continued sending packages to me, which causes some confusion. I wish to state, also, that, inasmuch as an appeal for the Society for the Protection of Italian Immigrants, bearing my name, is being sent out, it is in no way meant

to reach Methodists. Should any among the Methodists receive this appeal—and such may be the case, as in the list of addresses many names are unknown to the secretary—I beg that they will not heed it, but continue to give their assistance to the Mission, which is so much in need."

**First Church, Somerville.**—The official board gave a reception to the fine chorus choir of this church on the evening of May 23, which was an unusually interesting and agreeable event. Eighty people sat down to a banquet which would have been generous and creditable for any occasion. William Armstrong, a member of the official board and chairman of the music committee, presided and introduced the speakers with rare skill and grace. The chorus choir rendered two pieces very effectively and Mrs. Jeannette Bradbury, Dr. Chase and Miss Andrews, the present soloist, sang. Brief but fitting addresses were made by Rev. G. S. Butters, Herbert C. Ashton, Organist Howland, C. S. Butters, Frank E. Fitts, A. L. Dodge, and B. T. Williston.

**Clinton.**—The new Conference year opens well with large congregations and encouraging spiritual interest. Seven neighborhood meetings have been held with good results. The pastor, Rev. A. M. Osgood, and wife were given a very cordial reception in the church vestries on the occasion of their return for the fifth year. The program was in charge of B. H. Booth. The various organizations in Sunday-school, League, and church were represented, and General Secretary Geo. W. Penniman delivered the address of welcome. The pastor has had charge of the church in Berlin since Conference, until Perry H. Mordick returned from Drew Seminary and began his labors, May 19. The Epworth League, numbering 150 members, observed the twelfth anniversary on Sunday evening, May 19, with participation by twelve young people in an exercise entitled, "The Making of a Nation," and with an address by Mr. Penniman. On Monday evening a banquet was enjoyed in Odd Fellows Hall under the auspices of the League, about twenty from Berlin being special guests. An attractive musical and literary program was furnished, Perry H. Mordick, a member of the League and local preacher in the church, serving as toastmaster. For some reason the report in the Minutes of the New England Conference of the Twentieth Century Thank Offering Commission failed to mention Clinton, which should be credited with 75 converts from Jan. 1, 1899, to the present time.

#### Lynn District

**Rockport.**—The delightful reception tendered Rev. and Mrs. Wesley Wiggin on their return for the third year was attended in large numbers, the evening of April 24, in spite of the inclement weather. A pleasing program was provided, including instrumental and vocal selections and speeches of welcome on the part of the members. Cake and coffee were served during the evening.

**Everett.**—Last Sabbath was a day of victory for the First Church, Rev. J. W. Jones, pastor. Bishop Mallalieu preached on "Overcomers and their Rewards." He then made a stirring appeal in behalf of the reduction of the church debt. The response, and within a few minutes, was a subscription of about \$6,500. Better than this, however, are the new courage and hopefulness this victory has given the church, assuring the liquidation of the entire debt in the not distant future.

**W. F. M. S.**—A meeting of Malden District was held, April 17, at East Saugus. The weather, the audience, and the fine program conspired to make the meeting both interesting and profit-

able. The morning program consisted of reports from officers and auxiliaries, a question-box conducted by Miss C. A. Richardson, and a paper on "Our Resources," by Mrs. O. W. Scott. The speakers of the afternoon were Dr. Terry and Miss Clementina Butler. Solos and duets were given during the day by three young ladies, while the cordial hospitality of the pastor, Rev. J. R. Chaffee, and the ladies of the church made all declare it one of the best of district meetings. M. T. SHUTE, Dist. Sec.

### N. E. SOUTHERN CONFERENCE

[See Page 698 for New Bedford District.]

#### Norwich District

**Gale's Ferry.**—The afternoon and evening of May 16 were devoted by this church and congregation to extending a royal reception and welcome to Rev. Richard Povey and family. In the afternoon many from a distance called and extended hearty greetings. In the evening the parsonage was crowded. Mr. Thomas Latham spoke warm words of welcome for the church; Mr. C. Colver for the Sabbath-school; Miss Hurlburt for the Epworth League; and two or three others voiced the welcome of the community. Pastor Povey responded in appropriate words. Music, sociability and refreshments filled up the program of a delightful occasion. As the company dispersed one brother left an envelope in the pastor's hand which contained a letter expressive of appreciation and some useful greenbacks. The spirit of courage and consecration is in evidence, and the outlook is very hopeful.

**Burnside.**—A most encouraging spiritual interest marked the closing of the first and opening of the second year of Rev. W. J. Smith's pastorate. On Easter Sunday 23 persons were received on probation, and since Conference 3 more have been added. The Easter concert, by the Sunday-school, was of marked excellence, the musical program being exceptionally fine. The church and people extended a warm and hearty reception to the pastor and his family on their return from Conference. Epworth League day was observed by an appropriate sermon by the pastor from the text: "Let no man despise thy youth." In the evening brief addresses were given by each member of the cabinet.

**Neighborhood Preachers' Meeting.**—The May gathering of preachers and their wives was held at East Glastonbury on the 18th. "The Church Hymnal" was the topic of discussion. Rev. W. F. Taylor was the principal speaker, and the discussion was an appetizer for the excellent dinner provided by the generous hostess, Mrs. F. H. Spear. "A good time," was the unanimous verdict of the guests.

SCRIPTUM.

—Rev. Manley S. Hard, D. D., one of the secretaries of the Board of Church Extension, has been receiving some fine contributions recently: A lady deeded him a valuable property in St. Louis. Over \$1,000 has come to him within ten days for the Loan Fund. A mother has just sent her check for \$250, and thus named a memorial church for her son. A man handed him \$2,500 ten days ago as the first payment on \$10,000, the balance of which will soon be forwarded.

St. Mark's Church, Brookline, has let the contract for the new organ, which is to cost \$8,000.

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